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The Holy Souls

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DEVOTION towards the dead is as old as Christianity—and older, for it was practised by the Jews in the Old Law. And when we speak of the dead we do not mean “dead” in the sense of a “dead” lamp or a “dead” wire, which are inactive; nor do we even mean a dead man in the sense of a dead body which is passive under the action of decay. We mean the souls of those human beings who have died; and “died” means simply that the bodies have ceased to live because the very principle of life (the *anima* or soul) has ceased to act upon them.

For lack of better expression we call that the soul “leaving” the body; but because the soul is spiritual we cannot measure that departure in terms of material distance. Death, then, is the separation of the soul from the body; and thus it is true to say that the *man* has temporarily ceased to be, because a man is a composite consisting of a material body animated or “informed” by a spiritual soul. But the soul, after separating from the body, persists in its immortal life; for it was never dependent on the body for its existence, though it depended on the body as an instrument for its functions. After separating from the body, the soul is in a new environment and under circumstances of which we can have no conception, because we have no experiences on earth with which to compare them. We have certain conclusions from reason, and we have certain facts from Revelation. And upon these great facts is based our devotion towards the souls of the departed.

* 15 Frithwood Avenue, Northwood, Middlesex, England, November, 1943.

The only sense in which the Holy Souls are dead is that they are dead to sin; but they are alive to, with, and in sanctifying grace. In addition to what psychology has to tell us concerning the soul's immortal nature, we know from the Church's teaching that the souls which depart from this world with sanctifying grace are secure of their salvation. They are the "saved"; for their period of probation is over. But if they owe a debt of reparation to God's infinite justice for sins of which the guilt has been forgiven, they can pay the debt by the process of purification in the place and state called Purgatory.

Further, we on earth can assist them, by our prayers and good works, and especially by the use of the Sacrifice of the Mass. All this is part of the Faith, defined by the Church. Beyond this, it is most reasonable to suppose that the vast majority of souls depart from this world in a state of *debt*, since only the perfect can enter heaven. Hence the Christian practice from earliest times—as testified by the catacombs and the Canon of the Mass—has been to pray for the souls "who have gone before us with the sign of Faith."

Thus the Church prays through her priests in every Mass which is offered the whole year round; but in the month of November—ushered in by the special Commemoration of all the faithful departed—the Church commends them especially to our charity. It is the greatest charity towards others that we can perform; for it is supernatural through and through, arising directly from the Faith. It is also a wonderful supernatural investment for ourselves; for it makes special friends for ourselves of those souls we help, who will thus help us eventually as our intercessors in heaven.

It is important to remember an extremely easy yet efficacious way in which we can render help to the Holy Souls. This way is by the use of indulgences. An indulgence is a remission, granted by the Church, of the temporal debt owing to sin after the guilt has been forgiven. And we can gain indulgences not only for ourselves but also for the souls in Purgatory. After the Mass itself, no other way of help can be better; for although the point does not enter explicitly into the Church's definitions, the Church allows every indulgence she grants unless she explicitly states to the contrary in the case of a particular indulgence—to be applied to the Holy Souls. It is a probable theological opinion, too, that even those not in a state of sanctifying grace may gain indulgences for the souls in Purgatory; since the obstacle of sin cannot bar the way to application in Purgatory, as it does on earth. This is a marvellous and con-

soling thought: that those at enmity with God are allowed to help His friends.

So let us make November a special time of prayer for the souls who have gone before us; but let us not allow the matter to end with November, but make it perennial in our Christian lives.



Men and Evil

Evils abound, and God hath willed that evils should abound. Would that evil men did not abound, and the evil would not abound. Bad times, troublesome times, this is what men say. Let us live a good life, and the times are good. We are the times; such as we are so are the times. But what are we to do? We cannot, it may be, convert the mass of mankind to a good life. But let the few who do give ear live a good life; let the few who live a good life endure the many who live ill. They are grains of corn; they are on the threshing floor; on the threshing floor they can have the chaff with them; in the barn they will not have them. Let them endure what they would not that they may attain to what they would have.

Why are we sad and blame God? Evils abound in the world in order that the world may not engage our love. Those who have despised the world with all its superficial attractions were great men, faithful saints; we are not able to despise it, foul as it is. The world is evil, yea, it is evil, and yet it is loved as though it were good. But what is this evil world? For the sky and the earth and the waters and the things that are in them, the fishes and the birds and the trees are not evil. All these are good; it is evil men who make this evil world.

Yet as we cannot be without evil men, let us, as I have said, whilst we live, pour out our groans before the Lord our God, and endure the evils that we may attain to the things that are good. Let us not find fault with the Master of the household, for He is loving to us. He beareth us and not we Him. He knoweth how to govern what He made. Do what He hath commanded, and hope for what He hath promised.—*St. Augustine, Sermon LXXX, 8.*

Fair Employment Practice Committee

HON. THOMAS E. SCANLON of Pennsylvania

Reprinted from the CONGRESSIONAL RECORD*

Mr. Scanlon, Mr. Speaker, under leave to extend my remarks in the RECORD, I include the statement made by me before the House Labor Committee in support of my bill, H. R. 3986, to prohibit discrimination in employment because of race, creed, color, national origin, or ancestry.

Chairman Norton, gentlemen of the committee, I am appearing before you today in behalf of H. R. 3986, a bill which I introduced in the Congress. This bill prohibits discrimination in employment because of race, creed, color, national origin, or ancestry. This is the first time the committee has had before it the unlimited opportunity to make plain to the American people that a man's race, creed, color, or where he came from has nothing to do with whether he will be allowed to earn a living.

There are nearly 1,000,000 Negroes in the Army, Navy and Marines. The men on Bataan were largely of Mexican origin from Arizona and New Mexico. The first

heroes of our war were of many religions, colors and national origins. Their names tell the story dramatically. We all remember Kelly, Levin, Gentile, and Dorie Miller. If our returning servicemen, who fought side by side with these heroes, are barred from jobs because of color, religion, or national origin, what a hollow thing our victory will be.

If there is any more vicious denial of American democracy than discrimination in jobs because of a man's race, creed, or color, I cannot imagine what it is. The only thing worse than discrimination against a man because he belongs to a union is discrimination because a man is a Negro, a Jew, a Catholic, or because his ancestors came from another country. This gnawing evil is a slap in the face to every decent American who believes in American fair play. The Supreme Court, in the case of *New Negro Alliance v. Sanitary Grocery Co.*, in 1938, said:

The desire for fair and equitable conditions of employment on the part of persons of any race, color, or persuasion, and the removal of discrimination against them by reason of their race or religious beliefs is quite as important to those concerned as fairness and equity in terms and conditions of employment

* Washington, D. C., June 23, 1944.

can be to trade or craft unions or any form of labor organization or association. Race discrimination by an employer may reasonably be deemed more unfair and less excusable than discrimination against workers on the ground of union affiliation.

The man who spoke for the Supreme Court in those words was Mr. Justice Owen J. Roberts, who can certainly not be called a radical.

On twenty-three different occasions in the last ten years, the Congress of the United States has outlawed racial and religious discrimination in legislating for public-works projects, the Civilian Conservation Corps, unemployment relief, civil service classification acts, the training of civilian aircraft pilots, the National Youth Administration, the Selective Service and Training Act, the training of defense workers, the building of public works necessary to the defense program, and the Cadet Nurses Corps for Government and civilian hospital service.

This is the time for the Congress of the United States to say to the people of America that their Government guarantees their right to jobs, regardless of their color, race, or their form of divine worship. This is the time to say to the world that we in America mean what we say when we tell them that this is a land of opportunity in which a man can go as far as his ability can carry him. This is the way to show the people of the world that we practice what

we preach. Unless and until we guarantee by law that a man's ability is his only restriction, just so long will everyone hold extreme reservations about our real democracy.

Everyone knows that today, as in the past, large groups of Americans are prevented from earning a decent living and improving themselves solely because their skin is dark or their forefathers came from overseas or they worship God in different ways. This is the situation my bill is designed to change.

My bill, H. R. 3986, has sixteen sections. Section 1 sets forth its findings and declaration of policy: namely, that the Congress finds that discrimination in employment because of race, creed, color, national origin, or ancestry foment domestic strife, prevents full use of manpower, and burdens interstate commerce; and that it is the national policy to eliminate such discrimination in employment relations, subject to the control of the Federal Government.

Section 2 provides that the right to work without discrimination is a constitutional privilege and immunity which cannot be abridged by any State.

Section 3 defines the unfair employment practices which are the heart of the bill. Employers are forbidden to discriminate against any person because of his race, creed, color, national origin, or ancestry with respect to the hire, tenure, or

terms and conditions of his employment. Labor unions are likewise forbidden to refuse membership and otherwise to discriminate against any person because of his race, creed, color, national origin, or ancestry. Both employers and labor unions are forbidden to discriminate against any person because he has filed a charge, testified, or assisted in any proceeding or because he has opposed a discriminatory employment practice.

Section 4 defines the scope of the bill, the jurisdiction covered by the bill. This bill applies to any employer who employs more than five persons and who is engaged either in interstate commerce or in performing work under a contract or sub-contract with a United States agency. It applies also to any labor union having five or more members in the employ of one or more employers subject to the act.

Section 5 of the bill creates the Fair Employment Practice Commission, composed of seven members appointed by the President, with the advice and consent of the Senate, for 7-year terms. The original seven members hold office for terms from 1 to 7 years. Each member receives \$10,000 annually.

Section 8 provides that the personnel, books, records and funds of the President's Committee on Fair Employment Practice, created by Executive Order 9346, are transferred to the new Commission. And section

9 provides that the Commission may investigate cases and conduct hearings anywhere in the United States or any Territory or insular possession thereof.

Section 10 sets forth the procedure by which the Commission handles cases. After a charge is filed alleging that an unfair employment practice has occurred, the Commission will begin an investigation. If the investigation reveals that the charge is substantially true, and an informal adjustment cannot be made, the Commission may hold hearings at which all parties may produce evidence, issue orders based on the record of the hearing, and petition a United States Circuit Court of Appeals to enforce its orders.

In this respect the Commission would function in the same manner as other administrative agencies, such as the Federal Trade Commission, the National Labor Relations Board, and the Securities and Exchange Commission. Any person aggrieved by a final order of the Commission may take an appeal to the circuit court. The Commission may award back pay and compel the reinstatement or hire of employees, in the same way as the National Labor Relations Board.

Section 11 gives the Commission the power to administer oaths and compel by subpoenas the attendance of witnesses or the production of evidence. The subpoenas are enforce-

able in the Federal district courts. Under section 12 the Commission may issue rules and regulations, including those further defining its procedures, which become effective 60 days after transmission to Congress, unless Congress amends or nullifies such rules by appropriate legislation or adjourns within 10 days after their submission.

Section 13 requires all firms contracting with the United States to include in all their contracts a provision obligating the contractor and his subcontractors not to discriminate in employment. Unless the Commission directs otherwise, no contract may be awarded to any person found by the Commission to have violated the act for 3 years from the date of such finding.

Section 14 prohibits wilful interference with agents of the Commission. Such interference is punishable by a year in jail or \$5,000 fine, or both.

Section 15 sets forth the definitions of terms used in the act. Interstate commerce is defined to include commerce in the District of Columbia or any Territory.

Section 16 states that this act shall be known as the fair employment practice act.

This is a summary of my bill.

As you gentlemen know, there is presently in existence the President's Committee on Fair Employment Practice, which was created under

Executive Order 9346 a year ago. The F. E. P. C. was first set up in June 1941, and for the past three years has been buffeted about from pillar to post. Since last August it has set up regional offices throughout the country. This marked the beginning of real operation of the agency. During the ten months ending April 30, 1944, it has received 3,419 complaints, which, together with the 1,016 cases inherited from the former committee, made a total case load of 4,435 cases. During the 10-month period ending April 30, 1944, it has closed 2,286 cases. Of these, 879, or about 40 per cent, have been classed as satisfactorily adjusted. Six hearings have been held. Its case load as of May 1, 1944, was 2,149.

All this represents a very creditable performance, for the agency has no power of any sort. Everything is done on the basis of persuasion. The F. E. P. C. has no subpoena power and no enforcement powers. It cannot go to a Federal court for the enforcement of its directives. As a matter of fact, its directives are simply recommendations to the parties. When the parties refuse to follow the recommendations, the F. E. P. C. has only two courses of action open. It can recommend to other Federal agencies that certain privileges be denied to the violating party, privileges such as priorities. This it has never done. Even if it

so recommended, these other agencies could simply refuse to follow the recommendation. Lastly, the F. E. P. C. can certify the case to the President. This it has done once, in the famous Southern Railroad cases. These were certified in December 1943. The matter was given by the President to a special commission to attempt to adjust the matter. This commission has held several meetings, but nothing has been announced in the way of adjustment.

Gentlemen, let's not deceive ourselves or the public. Without a statute carrying definite powers of investigation and enforcement, no agency can do much more than attempt informally to adjust ugly situations. If someone decides to ignore

the Committee, there just isn't much that can be done about it.

What is needed to cope with this problem is a permanent agency backed up by a statute. It is the history of every administrative agency. Until the Congress passes such a statute, it is a mockery to say that the problem of discrimination in employment is really being tackled.

One word more. This bill has nothing to do with racial equality or social equality. It simply says that all people must have an equal opportunity, according to their abilities, to work for their living regardless of their race, color, creed, or ancestry.

I ask you gentlemen to report this bill to the House with a recommendation that it be passed.

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HON. WILLIAM L. DAWSON, of Illinois

*Reprinted from the CONGRESSIONAL RECORD**

Mr. Dawson. Mr. Speaker, under leave to extend my remarks in the RECORD, I include the following statement made by me before the House Committee on Labor:

Madam Chairman and members of the committee, for one to understand clearly the necessity for such a bill I do think we should have something of the background that caused the appointment of the present Fair Employment Practice Com-

mittee. Prior to the war, when business was just beginning to speed up and when the manpower shortage was first felt and labor became scarce in various industries, efforts were made by advertisements in the papers and by radio and public rallies to cure this situation. But Negroes were not called to work. They went to factories advertising for help and were turned down because they were Negroes.

After Pearl Harbor the situation became even graver. War produc-

* Washington, D. C., June 15, 1944.

tion went into high gear. Labor was at a scarcity. Women were being called for jobs that women had never done before; even children of school age were urged to work part time because of this manpower shortage. And yet Negroes who were laborers, Negroes with skill, were turned down—because they were Negroes.

The labor situation got so acute that the war industries and the war movement were being retarded. The President, in his judgment, in order to meet a war situation, in order to cure or seek to cure a glaring wrong, appointed this Committee. Mr. Scanlon has told you that the Committee had no power of subpoena; they had no power to compel witnesses to come before them; they had no power to enforce their directives by any action against employers, against unions, or others. Their only powers were those of persuasion. If you could understand and have knowledge of the great work that has been done by this Committee, armed only with the power of persuasion; if you could appreciate how they have gone to the management of various industries and laid the situation before them—the necessities of the country, the fairness and squareness of giving employment to all Americans—if you could see results that they have gotten in thousands of cases, causing many thousands of men and women to be called into war plants, you would appreciate the great work that has

been done in the war effort by this Committee.

But that has not been all—the speeding up of the war work by the committee. I wish I could convey to you something of the psychological attitude of millions of people, citizens of a country who were denied the right to work simply because of the color of their skin; how they felt in the land of the free; what their attitude would be toward the Government of the country in which they were born, when they saw their boys were being called to the colors, and yet, the mothers and fathers and brothers and sisters of those same boys were denied the right to work, at a time when every industry was advertising for men and women. In some instances industries went so far as to pay bonuses to employees who induced other people to come to work and stay as long as thirty days on the job. A bonus was given to that employee who obtained a new employee, so grave was the situation.

There was great bitterness in this country among 13,000,000 Negro people. We might as well face the situation. Thirteen million people compose one-tenth of the population of this great Nation of ours. What shall be the attitude of America toward those 13,000,000? Are you going to deny to them the opportunities that you proclaim to the world should be given to all men? No. There is not a fair-minded man or

woman in this Nation who would not say that such a condition should not obtain. But we do need a lot of education in this country to bring sane, sensible people around to the knowledge that, after all, this question of race is not a thing to be afraid of. This question of difference of color is not a thing to be afraid of. If our Christianity be right; if we believe in the fatherhood of God and the brotherhood of man; if our democracy means what it claims, the embracing of all human beings within its scope; then, for the sake of the Christianity that we claim, we have got to look the matter fairly and squarely in the face and do all we can to alleviate the unjust conditions and unfair problems of any people, regardless of race or origin or creed or religion. Sooner or later, here in this country, we have got to face the question and settle it right for all times in the minds of the people. And there is no better way to begin to face that problem than to assure to every people that they will have the opportunity to work, along with all other peoples in this Nation of ours. The right to work is synonymous with the right to live. Take from me my opportunity to work; deny to me the opportunity to work because of my color, and you deny to me the opportunity to raise a family, you deny to me the opportunity to educate my children, and you deny to me the

opportunity to build a home and to acquire those things which, according to all human standards, should be the minimum which any individual should have.

Certainly, in a land as rich and powerful as ours, there is plenty for everyone. The F. E. P. C. is a step to assure to the American public the consummation of a right, not the infliction of a wrong. There is no wrong to be done to any human being within this country by assuring to any other human being the right to work if he or she has the skill and ability. That is not taking anything from any other man—to give to me the thing that I am entitled to as a man—and certainly within the confines of this great Nation of ours, there is enough for everybody, of work, of money, and of opportunity, if we will but lay the foundation for it.

And the F. E. P. C. is seeking to lay the foundation for something that is of vital importance to the ideals of this Nation. You say, "What do we care about it?" I will tell you. If our Nation is to assume its rightful place among the nations of the world as the champion of democracy, if we are to gain their confidence and obtain trade to keep our industries going, we have got to care.

Just the other day I talked to natives from Puerto Rico. One walked into my office. He was surprised to see a Negro sitting in the

Congress of the United States, because he had been in a certain section of our country where Negroes are not even permitted the ordinary opportunities that would come to the poorest of human beings in some other countries. He could not understand why white people and colored people could not work together, and live together, and build a great nation together without all this friction and racial bickering among one another. Certainly he could not understand how we could claim that we had a democracy. He said: "You do not have a democracy. You may have a republican form of government, but that is not a democracy. You do not have as much democracy here as we have in our own country."

Then take the countries of South America. If we are going to maintain our friendly relations with them; if we are going to maintain our neighborly policies with them, how can we do that and continue within our own country some of the habits and customs that we have been indulging in the past? We will be but the laughing stock of the members of those nations when after the war they come to this Nation in ever-increasing numbers and find that even the fundamental human right of the opportunity to work and earn a livelihood is denied to American citizens because of race or national origin. It will destroy the faith and confidence of other nations in the sincerity of

the American people. Loss of faith and confidence in us is bound to retard our trade with those nations and thus destroy markets for our industries.

So when we come before you with this bill for a permanent F. E. P. C., we are asking for permission to do a job for national unity. We are asking for a committee to be charged with the responsibility of seeing that every American, regardless of race, creed or color, gets an opportunity to work regardless of what his nationality, origin, race, creed or color may be. That is no more than what our Constitution guarantees us.

If the Constitution guarantees us that in words, and we say in practice we are not getting that result, is it not then the fit and proper thing for the law-making body to do the thing which it thinks and believes will help make that Constitution a living reality?

It is all right to speak of the Constitution as a great document, but a document not based upon human service cannot survive. It will be a short-lived document and not the document that the forefathers intended the Constitution to be, and time has proven that it can be what our forefathers wished it to be, if we but do the thing as lawmakers to shut up the gap, to pass those laws which will put in operation movements that will support the underlying principle of the Constitution.

I have listened to arguments against this committee, most of which were very unreasonable. For instance, some say it is dictatorial. How can any committee be dictatorial that does not have the power of punishment or arbitrary enforcement? How can any committee be dictatorial when the members of that committee must depend upon persuasion in order to achieve objectives?

I have heard others say that the working activities of the President's Fair Employment Practice Committee breed disunity within the Nation. Those who make that claim are the authors of or adherents to the philosophies which make the existence of a Fair Employment Practice Committee a necessity. Men and women who are denied the right to work within the country and who see their sons called to die for the country may have a just cause to be disgruntled, and when the class of those who are so rightfully disgruntled reaches the size of one-tenth of the population of the Nation, then you do have a situation which is bound to engender low morale, which makes for national disunity in time of war. But those who would deny to other citizens the right to work when their Nation is at war, and when manpower is short, and when the very war effort itself is being hindered by lack of workers, and who would resist the efforts of the Government to use

every bit of available manpower among its citizens, regardless of race, color, or national origin, are the breeders of national disunity

I have also heard some say that the majority of those who worked for the F. E. P. C. were Negroes. Yes; the Negroes of America are the largest minority group. They constitute the biggest problem of unemployment, and we must face that. Then, if you are going to endeavor to obtain someone to go out and do this job, what better person could you find than a member of that very group itself? If a Negro can by the powers of persuasion get other Americans to conform to the directives of the F. E. P. C., is there anything dictatorial about it, or is there anything unfair about it?

I am sure that there can never be any fear of anyone armed only with the power of persuasion, and who is better fitted to speak for any people than a member of those people? Nobody knows except a Negro what it means to be segregated and discriminated against because of race; what it means to be turned down on a job when you have seen their advertisements for men and women, and then you walk up and ask for a job, and you know how much depends upon a job—you have a family—and then they turn you down because of color.

So, take this problem from any angle you wish and it appears to be a necessary thing, both in wartime, as

a member of the War Department said, and also in time of peace, in order to assure fair play to other nations, in order to guarantee to other nations that the "four freedoms" for which we fight will not be empty words, but something that we will live up to. It will be an empty promise to them as long as we deny to those within the confines of our own country the "four freedoms" that we are claiming to be fighting for for other countries.

Therefore, it seems to me that, any way we look at it, this F. E. P. C., both in time of war and in time of peace, is a matter that the Congress of the United States ought to do something about.

The President has set the pace. The results that have been obtained by this present committee, if looked at fairly and seen without bias, will be regarded as one of the greatest war efforts put forth by any committee during this entire emergency.

Mrs. Chairman and members of the committee, I do hope that this matter will be reported favorably to the House.

THE CHAIRMAN. Thank you, Mr. DAWSON. You have made a

very fine and clear presentation of your case, and I take it from what you said your interest lies particularly in economic equality; is that right?

MR. DAWSON. That is right.

MR. KLEIN. I would like to add this one comment. I agree with the chairman, and we all commend you, Mr. DAWSON, on the fine statement you have made. I agree that the Negroes are today the outstanding victims of economic persecution, but you will admit, I am sure, there are other minorities as well who are also subjected to the same sort of thing.

MR. DAWSON. I do, sir, but I feel that when the day comes that we are broad enough to encompass the Negro within the confines of the Constitution all other minority problems will be solved.

MR. KLEIN. I agree with you wholeheartedly. I simply wanted to point out that all other minorities would probably gain from an act such as this. Democracy is just a hollow word if we are going to enforce discrimination such as we have been doing in all parts of the country.

Fear of Communism

Understand clearly, you are afraid of Communism and I do not say that you are wrong. But I do say that for us Communism has a particular significance. It is the evidence of our unfulfilled duty.—*Most Rev. Jules Saliège, Archbishop of Toulouse.*

Program to Prevent Juvenile Delinquency

REV. EUGENE J. SHEA

*Reprinted from the JOURNAL AMERICAN**

THE WAR, bad movies, bad publications, too much money, working mothers and a hundred other causes have been given for the increase in juvenile delinquency.

Youth conferences, self-government, more school counsellors, increased recreational facilities, an amplified police department and a new juvenile court, more boys clubs, all these have been given as solutions.

These indeed are some of the contributing causes and these may be some of the solutions, but our city could have the finest social service set-up in the country, we could have a recreation center on every block and our juvenile delinquency problem would still be with us until we came to the realization that we must put aside our pagan ideas of family life and marriage, realize that there is a God, that there is a Heaven and a Hell, that there are such things as occasions of sins, that unchanging moral standards must be the norms of our political, social and economic life.

Only then can we ever hope for any substantial and permanent improvement in the condition of our youngsters.

There is a very definite connection between the increased divorce rate in this country and the increased rate of delinquency.

Father Shea is Archdiocesan Youth Director for the Catholic Archdiocese of San Francisco.

It is practically impossible for a child to develop normally in an abnormal home and the home in which the parents are divorced or separated is abnormal.

It is impossible for a child to be educated in the Christian ideals of justice, obedience, thrift, unselfishness and all the other natural and supernatural virtues in a home where the author of virtue is not even recognized, where the parents themselves do not show by their example as well as by their words the value of the exercise of virtue.

Consequently a concerted campaign should be carried on by churches, newspapers, schools and all other community agencies to bring people to the realization of the dignity and sanctity of the marriage bond, to the realization that the raising of a family is a privilege and a duty to be carried out for their own welfare, for the glory of God and the welfare of our country, and to the realization that the children must be taught by example as well as by word that they must recognize their duties to God as well as their duties as citizens, that while they have rights, they have

* 220 South St., New York, N. Y., September 5, 1944.

also obligations to respect the rights of others.

This campaign would be carried on as follows:

1. The religious forces of our community must become more dynamic in their leadership, going out after people instead of waiting for people to come to them.

2. The fourth R — Religion — should be taught as a part of the school curriculum by putting into practice the "released time plan."

3. School authorities should be given the opportunity to exercise discipline. The current philosophy —let the child express himself— should be changed to—let the child be taught to express himself correctly.

4. The home must be protected through adequate economic measures, *i. e.*, the payment of an adequate wage, suitable housing, low-cost hospital and health care.

5. Adequate recreational facilities should be established in each district but the program should be so planned that it will augment that conducted in the home and not militate against it.

6. Newspapers, magazines, movies, radio programs, stage productions, etc. should eliminate stories of obscene conduct or those glorifying the objectionable conduct of those involved in divorce cases, criminal acts, etc.

7. The campaign of rigid supervision of places providing public refreshment and entertainment should be continued and penalties for violation of law involving offenses against minors should be imposed without exception.

8. Every possible help should be given by public and private agencies not only to the old resident families but even more so to the numerous new families who have moved into our city, especially to those of so-called "minority groups."

All of these suggestions imply that all of the constructive forces of our city must work together. They also imply a rigid discipline of ourselves, of our families and of our community resources, but just as we cannot win the war without discipline in our military forces, neither can we win the peace without discipline in our home forces.



Sinless Literature

Not till the whole human race is made new will its literature be pure and true. If you would in fact have a literature of saints, first of all have a nation of them.—*Cardinal Newman in IDEA OF A UNIVERSITY,*

Positive Task of Catholic Education

MARY CAMPER MCGINNIS, M.A.

TOGETHER Catholic colleges have sent forth thousands of graduates. In proportion to the degree to which these colleges practiced the ideals which they professed, these men and women have been grounded in Catholic principles and have become acquainted with Catholic culture. It is reasonable then to ask how effectively have they made manifest these principles and this culture in our American life.

It appears to me that, though there is loyalty and some magnificent examples of individual zeal and culture, the Catholic influence in American intellectual life has been small in proportion to our numbers and to the great sacrifices made by Catholic parents to give their children Catholic education. For this condition Catholic college graduates must assume some blame if we have contributed to the forces inimical to the growth of a rich Catholic intellectual life, or if we have not attempted to exercise the leadership that would be conducive to its growth. In my opinion, the failure of Catholics to achieve appropriate influence in the intellectual life of the United States is due, among other reasons, to certain conditions which can be changed.

We are prone to take a negative rather than a positive approach.

Baccalaureate address delivered at the Commencement Exercises of St. Joseph's College for Women, Brooklyn, N. Y., May 31, 1944.

I do not mean to imply by this statement that there is not every need for vigilance, courage and intelligence in detecting error and in exposing falsehood. I merely wish to point out that we seem to attack with much more zest than we build. If any one doubts this, she has only to consider the comparative ease with which a mass meeting of Catholics can be assembled to protest against something, as compared with the difficulty of obtaining a large audience for the purpose of enlarging the members' knowledge or of carrying on a constructive enterprise; or the number of letters and speeches that will attack an erring person, as compared with the number that will patiently and effectively expound the truth and beauty of Catholic thought.

Then, too, Catholics very often seem desirous of receiving blueprints from ecclesiastical authority rather than of knowing thoroughly their Catholic principles and of applying an informed Catholic intelligence to situations as they meet them. It often seems that we are more solicitous in pointing out limitations in works by non-Catholics that convey some

aspect of the beauty of Catholic life than we are in cultivating in our homes and schools a joyous Catholicism, spontaneity and expression which might result in creative works by Catholics. Some of us have looked askance at the works of great writers whose searching analysis of the problems of human existence manifest a vivid comprehension and complete acceptance of the Catholic philosophy of life, and have accepted without murmur the secularism of much "very nice," respectable popular literature.

A WAY OF LIFE

Many voices have rightly been raised to point out the essential inadequacies of secular education. Fewer voices have been raised, (and those few not so widely acclaimed), to call attention to the conditions necessary if Catholic education is effectively to present to youth Catholicism as a way of life. Many voices have attacked the eroticism and naturalism which is a canker in our modern life, but many Catholic parents and teachers have been woefully lax in presenting to youth the Catholic ideal of sex and marriage, or, worse still, under the guise of Catholicism, have given youth a negative concept which is a mockery of the positive, rich and realistic Catholic concept.

We give emphases that contradict the very ideals to which we profess loyalty. Too often we have been

smug about the great numbers of persons that can be gathered for given occasions, rather than solicitous in making sure that these persons have or receive the necessary understanding of Catholic belief and practice. Many Catholics who mean to be loyal, and may even be quite militant on occasion, think, talk and act as if the Church were a "pressure group" or an organization to which a person is loyal as he might be loyal to a club, fraternity or political party, rather than the Mystical Body of Christ. An insidious pragmatism has so taken possession of the minds of some Catholics that they gauge people in terms of their attainment of worldly success, rather than in terms of their loyalty to principle. Worse still, some Catholics estimate the Catholic role in American life in terms of the numbers of Catholics who hold "jobs" on the public payrolls, regardless of whether the latter have the slightest interest in, knowledge of, or loyalty to Catholic principles, or the slightest desire, ability or courage to live, explain, or apply them.

It may be stated that these phenomena, and the resulting lack of influence of Catholic thought in American intellectual life, cannot be blamed on the Catholic college graduates, since we constitute but a small percentage of the Catholic population in this country. However, it may be that we have comfortably accepted the situation or, by our words,

acts or omissions, encouraged it. If this is so, certainly some blame must be placed either on the colleges where we received our training or on ourselves.

I may say, with strict adherence to fact, and no admixture of "wishful thinking," that the leadership of St. Joseph's College for Women has never set up negation and protest as a standard for Catholic thinking and living, and has always repudiated in word and deed false concepts of Catholic Action, regardless of whether these concepts were based on ignorance or personal ambition. Throughout the years it has worked increasingly to develop women who will be able to think and act along positive, constructive Catholic lines. If we have not so thought and acted, it may be that influences emanating from sources other than St. Joseph's have been more potent though less sound, or that we have found it easier to conform with the more usual attitudes than to risk the continuous hard work and possible criticism and misunderstanding that might come from adherence to less usual ones.

A strengthening of the positive emphasis found at St. Joseph's, a more widespread adoption of this emphasis in Catholic institutions of learning, and more initiative and courage on the part of Catholic college graduates in living up to this emphasis will make more valuable the Catholic influence in American life. To this in-

fluence the graduates of the Class of 1944 can make a real contribution. With a consciousness of our own past inadequacies, we venture to point out two specific fields, in which, by virtue of their higher Catholic training, and in accordance with their respective talents, opportunities and states of life, they may exert this influence.

The first is the field of relationships among people of diverse national origin. The horrors of the present war and the concern over the post-war world fix attention on the problem of nationalism and international relations. The heterogeneity of the population of the United States, the consequent tensions that can result under the stress of economic competition, demagogic leadership, or both, and the laudable desire to incorporate the virtues and talents of all our people into our pluralistic American culture, give the problem of relationships within the United States a constant timeliness. To both problems the informed and consistent Catholic can bring a constructive and helpful point of view and mode of conduct.

The Church, as Karl Adam so happily expresses it, is "a society embracing the whole of redeemed humanity. The Church is not an institution to be established within humanity, which for that reason introduces new lines of division and produces a sectional organization . . . On the contrary, it is so world-wide in its nature that it breaks down all

barriers and all divisions. It is as big and as wide as humanity itself . . . The Church is not one society or one church alongside many others, nor is she just a church among men; she is the church of men, the church of mankind."

By its very nature Catholicism is at variance with all concepts of national or racial superiority or inferiority. Our Holy Father explicitly condemns as a pernicious error "the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong." The practice of the Church attests to the fact that she sees "the human race in the unity of one common origin in God, 'One God and Father of all, who is above all, and through all, and in us all.'"

CHRISTIAN CHARITY

Unfortunately, however, individual Catholics or groups of Catholics, like other people in modern times, have sometimes been guilty of that excessive nationalism which expresses itself not so much in love of one's own country or countrymen as in hatred and contempt for other countries or their nationals. Perhaps because the charge of disloyalty to the national group has been so often and so falsely raised against Catholics, it has sometimes seemed as if they exacerbated rather than mitigated the

excesses of nationalism. In the difficult years before us, the educated Catholic in his private and public capacity will do well to remember the words of our Holy Father, that "legitimate and well-ordered love of our native country should not make us close our eyes to the all-embracing nature of Christian charity, which calls for consideration of others and of their interests in the pacifying light of love."

If Catholics are called upon to exercise this charity in regard to larger units, it is both sound logic and psychology for them to practice it in the basic units of home and parish. It is hard to see how we will ever achieve a warm appreciation of the glorious Rites of our Eastern fellow Catholics, or work effectively for the return of our dissident Eastern brethren, if we are reluctant to welcome into our parish churches and parish life, (much less urge them to enter), people of national origin different from that of the predominant or originally predominant group or groups in the parishes. Anyone who has observed carefully in the course of practical experience in this City can testify to the leakage from the Church that has been occasioned or encouraged, even if not actually caused, by the petty nationalism of some who boast the name Catholic, universal.

This loss is not to be counted only in terms of the spiritual deprivation

suffered by the lost children. One must also count the cultural deprivation suffered by the entire Catholic group in losing religious association with people in whom was the living memory of a rich cultural inheritance, however much nineteenth-century influences may have tried or succeeded in cutting them off from its source. Steps have been taken to undo and lessen the evils that resulted in part from this regrettable un-Catholic and uncultured attitude. These steps bring comfort to the hearts of those who have ever tried in their small way to offset this attitude, and lead the way for the exercise of the intelligence and zeal of all.

Similar intelligence and zeal is needed if we are to cooperate with the efforts of distinguished Catholic leaders in promoting the spiritual welfare and social well-being of our Negro fellow citizens. It is interesting to note that of many worthy needs and activities this one was specifically mentioned in the letter of our Holy Father to the Hierarchy of the United States on the one hundred and fiftieth anniversary of its founding. In the metropolitan area the Catholic Interracial Council has zealously, intelligently and unostentatiously engaged in these efforts. Our Bishop's recent injunction on Catholic obligations in the field of interracial relations has placed emphasis on the work that has been done by this Diocese during the past years.

We know that it will doubtless take much time, zeal and patience to educate all Catholics, especially present adult Catholics, to a realization of these obligations. However, it is not unreasonable to expect that men and women who have had higher Catholic training should submerge more quickly any self-interest, pride of possession, or prejudices that stand in the way. Certainly the Bishop of our Diocese, who is also the President of our College, should be able to count on warm support for the apostolate of the Negro and for inter-racial justice from the alumnae of this College, whether in their relations with others in business and professional life or in their activities in their homes and parishes.

In the post-war years the field of social and economic justice will be one which will offer valuable opportunities for the zeal of the members of the Class of 1944. After the end of the last war, the Hierarchy of the United States, recognizing the gravity of our social and economic problems, issued its famous pastoral letter. Although some thoughtful Catholics appreciated the admirable social vision of this document, United States Catholics as a whole did not respond to it with great earnestness and enthusiasm. Their comparative inactivity compared unfavorably with the zeal of the relatively small group of British Catholics who, in the years after the World War, sought to

apply Catholic principles to the solution of economic and social problems. It also contrasted poorly with the social program which was part of the rich, vigorous, integrated Catholic life of those German and Dutch Catholics who have more recently suffered under totalitarian oppression.

I note from our contemporary British Catholic papers the zeal and intelligence with which the clerical and lay Catholic leaders of Great Britain are presently devoting themselves to the solution of social problems, and the appropriate charity, discrimination and firmness they show in their dealings with other groups interested in these problems. In the United States our Catholic labor schools, conferences such as those conducted in this Diocese under the auspices of the Bishop by the Catholic Conference on Industrial Problems, and the work of the Catholic Rural Life Conference, all attest to the fact that this time Catholics in the United States evidently do not intend to repeat last time's error.

KNOW CATHOLIC PRINCIPLES

Those of you who are going to promote work of this kind directly must have further specialized study. Doubtless only a small number of you will exercise creative leadership in this field. All of you, however, should bring to a consideration of the social and economic issues constantly confronting us an informed Catholic

mind and conscience which will not only know the errors to be avoided and the Catholic principles to be applied, but will also appreciate the need for prayer and charity for those who are the unfortunate victims of errors.

You may say that Catholic women engaged in professional or business life, but not those entirely occupied with home life, will be able to influence opinion in the two fields I have mentioned. On the contrary, I believe that, although the work of the professional or business woman may have more direct influence, and though her inadequacies may be more sharply revealed and cause more immediate harm, the woman in the home has the greater responsibility. If she discharges her responsibility, she makes the greater contribution to American life. In the truly Catholic home, children learn that there is and can be but one true religion, Catholicism, and that, as adherents of this religion, they have the obligation to practice justice and charity to all men regardless of their religion, race or nationality, because all men are sons of God and all redeemed by his Divine Son, Jesus Christ. In the truly Catholic home children do not hear damaging generalizations concerning those of their fellow men who differ from them in national origin. Instead, they become so familiar with the universality of the Church, with the richness of its liturgy, with the

diversity of its Rites, with the variety of its Saints, with the dignity of its native clergy, that not only the demands of justice and truth but the delights of intellect and taste make them feel a happy kinship with all people.

From the home where great and beautiful thoughts of past and present are daily company, where there is a constant sensitivity to the joys and sorrows of others, where intelligent conversation on problems of the day is heard, where allegiance to Catholic ideals rather than the attainment of worldly success is always the standard of value, where the implications of Catholicism for every phase of personal and social life are grasped, where there is continuous and joyous exploration of Catholicism's truth and beauty, youth carries into business and the professions an integrated philosophy of life. You must remember, too, that it is from homes like these that we may expect priests, brothers and nuns who will have those qualities of mind and taste that will enable them and those in their charge to affect advantageously the climate of American opinion.

If in your home, business or professional life you are to realize your appropriate role in the fields that have been suggested, you must cling to, but not rest content with, the spiritual and intellectual training you received at St. Joseph's. There must be a continuous deepening of your

spiritual life, a constantly more intimate participation by you in the liturgy which is the mainspring of individual and corporate Catholic life. Regardless of your state of life, you must avail yourself of the opportunity afforded by books, periodicals, lectures, conversation and reflection, to deepen your understanding of Catholic belief, to increase your familiarity with the liturgy, to acquaint yourself with social and economic problems and Catholic principles that may be applied to them, to enjoy the expression of the Catholic spirit in artistic and literary forms, and to obtain information concerning efforts made at home and abroad to vivify Catholic life and to express that life in the larger community.

This will help you to avoid the over-simplifications which ruin the good intentions of many well-meaning but insufficiently informed persons. It will also help you to detect the over-simplifications by which some leaders gain influence over masses of people. Over-simplifications are always misleading and harmful. They are doubly dangerous among Catholics because those who are guilty of them so often make a further over-simplification by stating or implying that acceptance is due their ideas on a basis of Catholic loyalty. This statement or implication is not only an offense against truth but also a source of harm to the Church. If any one doubts it, let her contemplate

for a moment the occasions in history when "altar and throne" have been dragged down together, or when the Church has been burdened with opprobrium as a result of the fact that certain individual Catholics or their admirers associated their personal views with the mind of the Church.

If you continue your spiritual and intellectual development, you will not be alarmed or bewildered by every foolish deed done by those within the household of the Faith, even though you may oppose those performing them and try to weaken their sway in the circle to which your influence extends. When you observe methods that seem inconsistent with the Catholic aims they claim to serve, you will remember that the Church can hold many kinds of people including you and those whose methods you find repellent. You will be prepared to meet not only opposition from the enemies of your Faith but also possible misunderstanding from the adherents of it. You will know that, as in the case of many other Catholics much more holy and brilliant than you, imputations of base motives may be hurled at you by those with whom you concur on basic doctrines but with whom you have a legitimate difference of opinion on policy. At times your very admission that there may be a legitimate difference of opinion on procedure or policy may bring upon you the wrath of those who invest their procedures or poli-

cies with all the authority of the deposit of faith and morals. But this will not surprise or discourage you.

A CATHOLIC ANSWER

When I try to visualize you in the difficult years that lie ahead of us I like to think of that glorious and fascinating woman, Matilda, the Countess of Tuscany. A few years ago Miss Helen C. White of the University of Wisconsin wrote a beautiful novel, *Not Built with Hands*, in which Matilda is the central figure. Despite the differences between the circumstances of the Eleventh Century and those of this Commencement Day, there is a sentence in this book which, I hope, voices your answer to the challenge of our own troubled times. Pope Gregory VII, Hildebrand, is bravely defending the Church against Emperor Henry IV of Germany in the fierce investiture struggle. His Lords, clerical and lay, are cynical, weak and timorous in his hour of need. Matilda alone says she will see him safely on his way to Germany. Left together the Pope reminds Matilda of the slanderous attacks to which she is being subjected. Warning her of the bitter price she will doubtless pay for her loyalty, he suggests that she reconsider her offer. Smilingly she shakes her head and says: "I am a sword put into your hand, Your Holiness. Draw it in your need. The splintered steel will make no complaint."

Catholics and Jews

Reprinted from the JEWISH ADVOCATE*

THAT it is unkind, and intellectually dishonest, to accept a conclusion when only a portion of the evidence has been examined is too elementary a proposition to warrant discussion. The same path leads to the same error when an entire class or group is judged by one of its small segments. Jews, like no other group, have been too long victims of the same vicious generalization not to detect this fallacy.

Immediate reference is made to the case of the *Atlantic Monthly*, a periodical rich in literary tradition, which in its July issue opens its columns to a distorted picture of our Irish Catholic brethren. Because a single dimension is drawn in too strong relief, conclusions that understandably offend inevitably follow. Developing the theme "Who Persecutes Boston?", the author attempts to "prove" that persecution of Jews, as evidenced most recently by many "incidents," is carried on by Irish Catholics of Boston and that the Catholic clergy has not been active enough in stemming the tide. The author would have been more convincing had he named at least one Boston priest who is "behind" such racial conflict or who has not been active in combating it. More grievous is the failure of the author to

mention even one layman or clergyman of the Catholic faith who has been active in preaching against racial strife.

The *Advocate* has in its files, available to any one who cares to see, the names of many Catholic clergymen and laymen of this area who know no hatred for human beings; who have been indoctrinated with love for their fellow men, Jew or non-Jew, who have been sickened by Hitler's butchery of Jews. Had Mr. Stegner consulted us, we certainly should have been happy to make our information available to him, so that his final product might have been less sensational, albeit more in consonance with the facts.

Speaking as a non-professional interfaith agency, the *Advocate* says with all the sincerity at its command that its relations with both Catholic churchmen and laymen in this area have been most happy. We can name names. Let's do it:

William Cardinal O'Connell, the late "Prince of the Church," to whom we paid editorial tribute in life, as well as in death, bitterly fought bigotry and race-hatred.

Archbishop Spellman, now of New York, formerly editor of "The Pilot"; Father Michael J. Ahearn, S.J.; Msgr. Splaine, Father John Sexton,

* 251 Causeway St., Boston 14, Mass., July 20, 1944

present editor of *The Pilot*; Most Rev. Bishop Cushing, Msgr. Richard J. Haberlin, Msgr. Minihan, Msgr. Quinlan, Father Reynolds, Father Daley, head of the Catholic parochial schools; President Murphy S.J. of Boston College; Msgr. Barry, Chief Justice John P. Higgins of our Superior Court; P. A. O'Connell, Michael T. Kelleher, Walter F. Downey and Police Commissioner Thomas F. Sullivan. We have had occasion to work with these splendid and sincere men. Each of these gentlemen, in his own sphere of activity, has been a leader, and not merely a follower in the battle for better interfaith relations.

We do not for a moment belittle the vicious character and fearful potentialities of the Christian Fronters or of lunatic fringe movements by some other label; but it is our firm conviction that we may safely assume that the pronouncements of the articulate clergy and lay individuals we have mentioned serve as an unequivocal condemnation of the un-Christian and un-American ways of those who happen to be of the same religious faith.

In further evidence of a growing trend on the part of Catholic clergymen and laymen throughout the United States towards active efforts against the inroads of anti-Semitism, we offer:

The declarations of the Bishops of Texas and Oklahoma calling upon

the Faithful of the Church to co-operate with men of various faiths and "to put away the spirit of apathy in matters civic and economic to the end that all of us may work together to re-establish as the basis of human freedom and happiness the law of justice and charity, the law of nature and of nature's God. . . . The reconstruction of human society requires affirmative whole hearted and intelligent study, planning and collaboration by men and women who believe in God and love him." Commendation is given in the same declaration to the objectives of the National Conference of Christians and Jews in seeking "to overcome bigotry, to draw citizens together in the bonds of fraternal charity . . . to create a spirit of good-will and fair play in the sense that man's dignity and personality must be respected even if his religion cannot be accepted . . . Let us continue and extend collaboration with all good Americans in these worthwhile movements . . ."

NO HATRED FOR JEWS

The *Florida Catholic* in a recent editorial aptly titled "Anti-Semitism: Our Problem," minces no words when it says that "no person professing to be a Christian, certainly no Catholic, should need the reminder that anti-Semitism violates the basic tenets of our religion . . . whatever way you look at anti-Semitism, it is wrong and has been explicitly con-

demned by Catholic teaching . . . The most insidious feature of anti-Semitism is that it so easily becomes habit-forming . . . The real danger that we are facing arises from a more subtle brand of anti-Semitism that is rapidly becoming fashionable in our midst . . . In the last analysis, however, anti-Semitism by and large is our problem as Christians and Americans. It cannot be solved for us. You and I must tackle it ourselves. And we should start today."

Witness the editorial column of the *Cincinnati Catholic Telegraph-Register* for July 7, 1944. ". . . No true Catholic can hate Jews or any other group in the whole human family . . . If Hitler had remained a true Catholic, he would never have hated or persecuted the Jews. He became the abnormal, inhuman, degenerate creature that he is insofar as he has departed from the principles of the Faith in which he was baptized and the sanctions of the religion in which he was reared . . ."

Recently Archbishop Spellman condemned the persecution of Jews by the Hungarians and Archbishop Mooney, in a notable address at a civic mass meeting in Detroit, paid eloquent tribute to the heroes of the Warsaw Ghetto and excoriated the outrages perpetrated by the Hitler gangsters against the Jews.

From the Pope down, the Catholic voice has condemned anti-Semitism as un-Christian and undemocratic. A

most recent denunciation was delivered by that worthy representative of the Catholic laity, Justice Frank Murphy of the U. S. Supreme Court, who characterized anti-Semitism as "the most cunning weapon of all the cunning weapons devised by the Nazis to destroy democracies from within."

And so we could go on ad infinitum; and that is all to the good. But so long as Boston or any other area of our country is being attacked by mushroom subversive organizations; so long as literature tending to incite one class against another continues to be circulated among our citizens; so long as even a small group persists in violence, desecrations and insults, our job is not done. To win the fruits of peace after the victory in war we shall need every ounce of effort on the part of all right thinking Catholics, Protestants and Jews to create and maintain the amity among all groups and creeds.

May we, in conclusion, commend the *Atlantic Monthly* for being bold enough and honest enough to focus attention on the vicious anti-Semitism in Greater Boston? This, we believe, is the direct effect of Nazi propaganda in the United States and by evil-minded men in this country. But we think it unfair not to call attention to those noble souls among the laymen and the priests who are actively concerned with anti-Semitic hooliganism.

Science and the Song of Bernadette

THOMAS F. WOODLOCK

*Reprinted from COLUMBIA**

MANY things must have passed through Franz Werfel's mind as he wrote "The Song of Bernadette," but it is probably safe to say that one thing never occurred to him. That was that his book would sell by the hundreds of thousands in America, and that it would stir Hollywood to the production of a motion-picture masterpiece which millions would throng to see. What could have been less probable than that? As a "story" it was not only old, but had been told in the greatest detail many times since Henry Lasserre told it two generations ago. How could he have supposed that it would break upon our American people with all the force of a "front-page" news sensation? It seems to me that the entire phenomenon is of the greatest interest in that it holds a potential of high importance for the long future, and I should like to suggest some of its implications as I see them. I shall attempt to set it in what I conceive to be its true perspective, as viewed by us in the days in which we live.

That perspective's focal point centers in an interesting question that has been raised since the production of the motion-picture. That question may be put thus: "The picture" (as does the book) tells the "story" of

historical facts and of persons who actually lived. It is the story of one or other of two things: namely, either of a gigantic illusion involving many people who participated in it and nearly three generations of people since it first happened—or it is the story of an event of the most supreme consequence to mankind.

The facts recorded can be viewed in either light. The producers of the film, indeed, admit it. They tell the audience at the outset that for those who believe in God the facts "explain" themselves, while for those who do not so believe, no "explanation" is possible. The question is—which of the two "stories" do the audiences suppose that they have seen, and why do they suppose they have seen it and not the other?

I do not propose to tell the story in any detail. The book and the picture have done that. What I shall try to do is to attempt to set it in a perspective of time and place, for both have a bearing on its significance. The time is 1858, the place France and the tale is of a series of apparitions of Our Lady and what followed them. The extremely significant thing in connection with these apparitions is that Our Lady, answering Bernadette's question who she was, said:

* 45 Wall St., New Haven 7, Conn., June, 1944.

"I am the Immaculate Conception." It is significant because, in the doctrine which constitutes Our Lady's unique distinction and glory among God's creatures on earth, and which the Church had dogmatically defined only a little more than three years previously, is contained the whole story of the Fall, the Incarnation and the Redemption; all are implicit in that dogma and inseparable from it. Thus, if Our Lady *did* appear to Bernadette and she named herself as Bernadette said she did, we have a fresh, direct and complete revelation of the whole body of Christian truth in our own day. If she did *not* appear, then the story is merely a record of a great illusion. Here we have a clear cut "either-or" with no "middle" road that is logically tenable.

TIME AND PLACE

Let us first glance for a few moments at the setting of "time and place" in which the story of Bernadette is presented by history. The "time" is particularly interesting and so is the "place"; it was the heyday of Napoleon the Third, ruler of France's last Empire, and the "place" was a remote corner in France near the Pyrenees, as yet unpenetrated by the new railroads which were rapidly gridironing the land. Moreover, the story is one of "little people"—to borrow the phrase so common nowadays in the mouths of our "liberal" ora-

tors. In the French "intellectual" world the "clerical-liberal" conflict, which was later to burst in the Third Republic, was brewing. The air was full of the new "philosophies," the product of the "Enlightenment," and "atheism" was the *dernier cri* in the circles of the intelligentsia. It was the time of Victor Hugo exiled, and busy with his "Chatiments," of Louis Veuillot the fiery and almost fanatical defender of the Church. It might be summed up in a word as the flood-time of the "Liberalism" which the Church was about to blast six years later in the "Syllabus of Errors."

To realize the state of the "intellectual" atmosphere of the day one has but to read in that document the list of the "ideas" that flooded it. Also it was the day when the "Higher Criticism" in Germany was at its peak. Finally, and this is perhaps the most interesting point of all, it was the very eve of the birth of the great superstition which was to sweep the world for the next half-century, the superstition of "Scientism." Charles Darwin was putting the finishing touches to his *Origin of Species*, Herbert Spencer was about to issue the prospectus of his *Synthetic Philosophy*, and Thomas H. Huxley and John Tyndall were "in training" for the coming fight. It was, in short, almost the hour of high-tide for that thorough-going materialism in thinking which seemed to find a triumphant vindication in the "industrial re-

volution" then getting into its full stride, and dazzling everyone with its achievements.

To make the picture complete, the Holy See was in the throes of its struggle with the enemies who were shortly to despoil it of its temporal possessions, and its influence upon European "thought" was still little above the nadir of the years following the era of the first Napoleon. In France, it is true, there were warning voices raised against the current of the times, echoing the earlier prophetic utterances of de Maistre, Constant, Chateaubriand, Montalembert, Lamartine, De Tocqueville, etc., and in England John Henry Newman saw clearly into the future. The "Syllabus of Errors" was, however, the most striking example of Catholic clairvoyance at that time, and its reception by the non-Catholic world was the best evidence of the intellectual squalor into which that world's "thinking" had fallen. The long "peace" that had followed the Treaty of Vienna was nearing its end, and the forces of revolution which had abortively erupted in 1830 and 1848 were regathering under the surface. It was in this world that Bernadette, on February 11, 1858, first saw her "Lady" at the grotto of Massabielle, near the small town of Lourdes, in the far south of France.

I have referred to the tremendous implications of the Doctrine of Our Lady's Immaculate Conception de-

fined on December 8, 1854. The interesting thing about the definition is the date. For centuries—five at least—before its definition, the Church had permitted an annual feast-day honoring Our Lady's total exemption from the taint of original sin, and it was kept in most parts of the world. This, moreover, despite the dispute among the great theologians of the thirteenth century concerning the doctrine, in which both St. Thomas Aquinas and St. Bonaventura had declared themselves in opposition to it,—on strictly "theological" grounds,—although none surpassed both of them in their devotion to Our Lady herself. The instinct of the "body of the Church" proved right, but it had a long time to wait for its complete vindication. Was this, perhaps, why confirmation of the doctrine by Our Lady in person followed so swiftly upon promulgation of the dogma? There is an interesting parallel to this in the case of another of Our Lady's glories—her Assumption. Since 500 A.D., the Feast of the Assumption has been celebrated somewhere in the world, and is today one of the great Feasts of the Church. But the doctrine of the Assumption has not yet been formally defined. So far as I know there is no debate within the Church concerning the fact.

Promptly upon Our Lady's appearance to Bernadette, followed the series of *miracles* which has continued

to our own present day. No one but Bernadette saw "the Lady," but the miracles were seen by thousands, and they began at once, starting with the "Spring" itself. It is these which give the Lourdes story its unique and dramatic importance for our time. They constituted a challenge of the sharpest kind to the world of 1858, and constitute the same challenge to the world of today. As I shall endeavor to show, the world has never yet accepted or met that challenge.

DOMINATED BY POSITIVISM

In 1858, *positivism* dominated the non-Catholic "intelligentsia" not merely in France but in Europe generally, and it was to spread widely and downward in the following years. One of the fundamental dogmas of positivism is: "Miracles are impossible; therefore they do not happen." Long before 1858, David Hume had stated the same idea in slightly different form, in his famous dictum to the effect that it was impossible to conceive of obtainable evidence sufficient to establish the *fact* of a miracle. From Massabielle came story after story of sensational cures at the Spring, and at once the French press and the French public woke up to the situation. I shall not recite the details but merely note one or two points. One is the immediate interest of French "scientists" in the affair and their early appearance at the scene. From the very beginning

Lourdes has been under medical scrutiny of the most thorough kind, as all know who are conversant with the record of the *Bureau des Constata-tions* over the years. The other is the extreme caution of the Church authorities and their harshness in treatment of Bernadette at the start. There was an excellent reason—there is an excellent reason—for that; miracles are nothing new in the Church's experience but it is highly important that, when a new miracle is offered for her inspection, she be ultra-careful in accepting it as such. In this case she was.

An amusing feature of the time was the attitude of Napoleon's government concerning the excitement. Napoleon maintained political equilibrium in domestic affairs by playing off "laic" against "clerical" without openly backing either. Here was a fundamental issue. If there *was* a "miracle" at Lourdes, it would be a tremendous "clerical" victory; if on the other hand it all was an imposture or a delusion, the "laics" would triumph. Napoleon wanted neither "triumph" and was anything but eager for a "show-down." But the "show-down" could not be avoided and finally the Church settled it so far as she was concerned, as the story tells. By the time that she did so, the shadows of coming war were gathering over France and the catastrophe of 1870 drove the Lourdes controversy into the background, with

the "laic" intelligentsia still in their original trenches, where the Third Republic found them when it took over. Meantime, the Massabielle "Grotto" was elaborately landscaped, the majestic Basilica had crowned its heights, and pilgrims annually flocked in thousands from all parts of the world. Father McSorley's *Outline of Church History* notes that in the first fifty years following 1858 some 4,000 medically authenticated miraculous cures were recorded at Lourdes.

What constitutes a "miraculous cure" of the kind so recorded? The simplest way to state the answer is to say that a cure is "miraculous" when it is accomplished, either as to kind or manner, contrary to the observed laws of medical science. Such would be the instantaneous recovery of sight by the victim of a completely detached retina or an atrophied optical nerve, the virtually instantaneous healing of a large rodent ulcer or cancer, or the virtually instantaneous knitting of fractured bones. Instances of such are recorded at Lourdes. An excellent study of Lourdes miracles is that by a French doctor which I read twenty or more years ago, and which someone either borrowed or purloined from me. I must trust to memory for its name and author. The title was *Preuves Medicales du Miracle* (or something like it) and the author was a Doctor Boissarie or a name sounding like it. The book

opened with a highly scholarly essay on the nature of miracles, and then described a number of the more remarkable "cases" on record including the famous De Rudder case. But there is abundance of literature on the subject including the testimony of Doctor Alexis Carrel in his book *Man the Unknown* published here a few years ago. All that I am concerned to note is that the medical record at Lourdes — the integrity of which, and the medical integrity and competence of those who have conducted it have not to my knowledge been seriously impugned—contains an abundance of such cases, and has always been open to inspection by any doctor who cared to look at it, and many thousand individual physicians have availed themselves of this opportunity through the years.

The point to which I am leading is this: The mere existence of such a record constitutes a challenge to "modern Science" of a character totally unprecedented in the history of "Science" and, moreover, a challenge of the most fundamental kind, thrown in the most direct possible manner, indeed in "Science's" very teeth. What should more interest, indeed more excite "Science" than the occurrence of a miracle in broad daylight, under her own very microscopes and test-tubes? Could anything more insistently demand at her hands a more searching inquiry and a verdict? How did she meet that challenge?

Let us glance again at a matter of "time" and "place." The time is 1873 and the place England, where the great discovery of Darwin — "Evolution" — was absorbing all interest. The great Thomas Henry Huxley was at the height of his fame as Darwin's prophet, and the equally well-known John Tyndall was about to make his great "Belfast Address" as President of the British Association for the Advancement of Science. That address in 1874 marked the high-water of the "materialistic" tide, when in it Dr. Tyndall declared that he saw in "matter" the "promise and potency" of everything. Never was Thomas Huxley's fame greater than in those days as the apostle of *truth*, insatiable in its search, and bold in its proclamation. I do not question his sincerity. But here is the record of *his* contact with the *facts* of Lourdes. It is taken from the biography of Thomas Huxley by his son Leonard, published in New York by Appleton & Company, 1901, 2 Volumes, Volume I, p. 420. (The book's title is *Life and Letters of Thomas Henry Huxley*.)

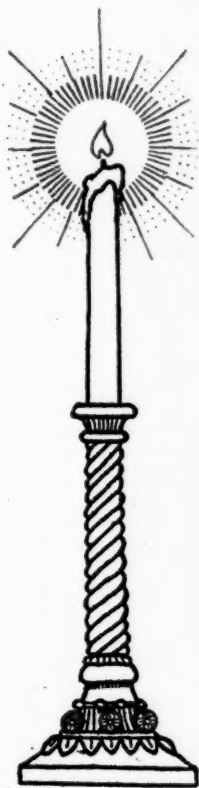
HUXLEY AND LOURDES

"This summer he again took a long holiday . . . He went with his old friend Hooker to the Auvergne . . . Sir Joseph Hooker has very kindly written me a letter from which I give an account of his trip:—

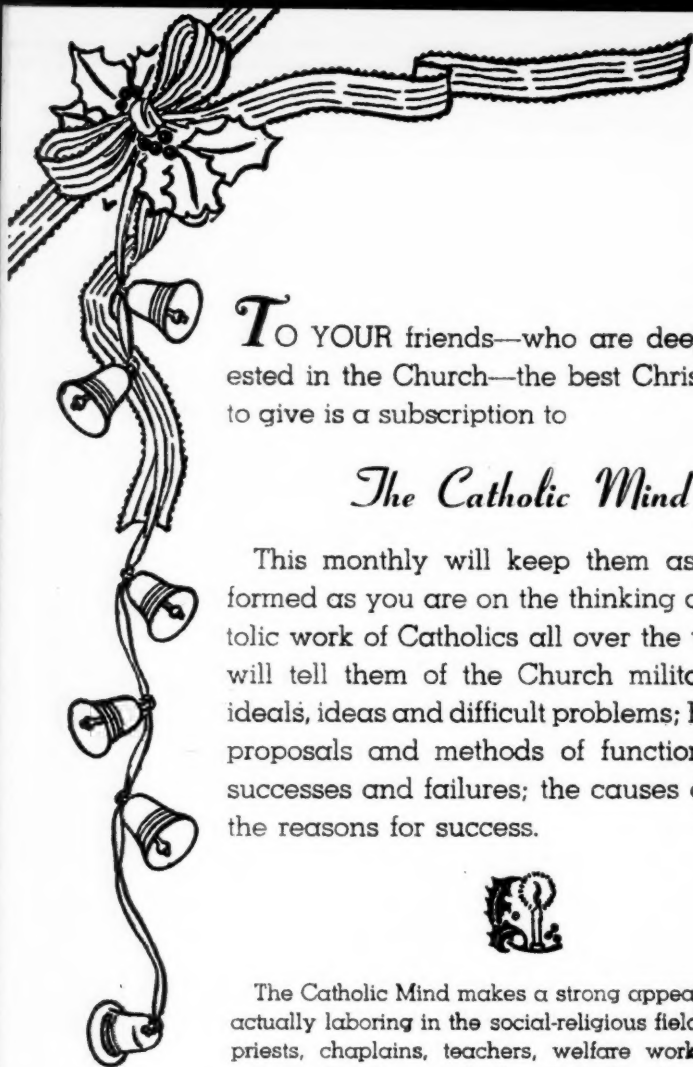
We started on July 2nd, I loaded with

injunctions from his physician as to what his patient was to eat, drink, and avoid . . . Still, some mental recreation was required to expedite recovery and he found it first by picking up at a bookstall, a History of the Miracles of Lourdes, which were then exciting the religious fervour of France, and the interest of her scientific public. He entered with enthusiasm into the subject, getting together all the treatises upon it, favourable or the reverse, that were accessible, and I need hardly add, soon arrived at the conclusion, that the so-called miracles were in part illusions and for the rest delusions. As it may interest some of your readers what his opinion was in this the early stage of the manifestations, I will give it as he gave it to me. It was the case of two peasant children sent in the hottest month of the year into a hot valley to collect sticks for firewood washed up by a stream, when one of them after stooping down opposite a heat-reverberating rock, was, in rising, attacked with a transient vertigo, under which she saw a figure in white against the rock. This bare fact being reported to the curé of the village all the rest followed."

Concerning which, all that is necessary to note is that the first appearance of Our Lady to Bernadette occurred on February 11, and not in the "hottest" month in the year! There is nothing in Huxley's biography to show that he ever gave Lourdes another thought. Nor, so far as I am aware, did any other British "Scientist" of the day do so. Note that in 1873 there was a pretty abundant literature available on the subject. Many thousands of pilgrims were thronging Lourdes daily. Yet Thomas Huxley's "scientific"



Fear not: for behold, I
bring you tidings of
great joy, that shall be to
all the people... this day is
born to you a Saviour.
Who is Christ the Lord.
& suddenly there was with
the angel a multitude of the
heavenly army: glory to God
in the highest, and on earth
peace, to men of good will.



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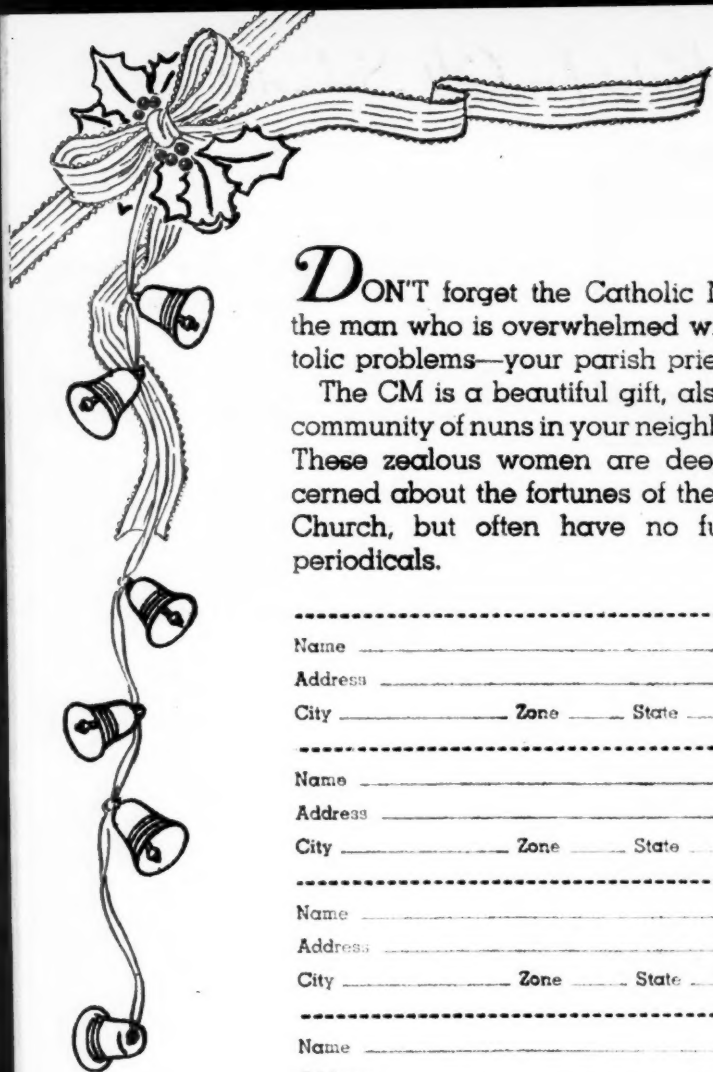
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curiosity not only had not led him personally to visit Lourdes, but his "study" of the facts as recorded in print had yielded him the above conclusion—in which his friend Hooker concurred! *Moreover, the simple fact is that from Huxley's day to the present moment the "scientific world," as a whole, has ignored the challenge that Our Lord offered it for the honor of His Mother and still ignores it.* It is that fact that I am concerned to note and to emphasize. I submit that it is a fact of the greatest significance.

What is that significance?

It can be only one thing, namely that modern "science" is still clinging to the dogma: "Miracles are impossible, therefore they do not happen." The irony of this is in the fact that the one thing with which science is *not* concerned is "possibilities," and the one thing with which it *is* concerned is "facts." The whole and only question of a "miracle" is whether it is or is not a *fact*. A single miracle is sufficient to destroy the dogma: Lourdes has offered "Science" hundreds of attested "facts" which are contrary to the whole experience of medical science. Yet, a few years ago, when Dr. Carrel's *Man the Unknown* appeared, the New York Times published letters from some of his colleagues intimating pretty plainly that Dr. Carrel was a victim of superstition or had lost his mind! I do not remember

reading in their letters anything to indicate either that the writers had ever visited Lourdes or were acquainted with its story! Lourdes still awaits the verdict of *Science* upon its "record."

That is part of the "perspective" in which I am attempting to place the *Song of Bernadette*. The other part is this. Franz Werfel's story and the motion-picture based upon it are *for the majority of our people the first that they have ever heard of Lourdes, and its story.* We Catholics generally know its main outlines, but only a few, probably, know all its details. Novel and picture have plainly caught the attention of very many non-Catholics and to these they pose the question I stated at the outset of this article. "What do you think you have read? What do you think you have seen? It must be one thing or another—a tremendous illusion or a still more tremendous fact. Which do you think it is?"

The motion-picture puts the question (in a rather left-handed way) by saying at the start that for those who "believe in God" no "explanation" of the drama is "necessary," and for others no "explanation" is "possible." It would have been more frank to put the question as I have stated it just above. Had that been done the question could not have been avoided. Most people "believe in God" after a fashion, many without believing in miracles, or indeed think-

ing much about either God or miracles. Such could and probably would go away with the feeling that they had seen an "impressive picture" but without any recognition of the imperative "either-or" that it posited. Nevertheless, it is reasonably certain that some at least will perceive that there is here an unanswered challenge of the first importance and wonder why, after all these years, Our Lord's glove—*salva reverential*—still waits for "Science" to pick it up. And someone may ask "Science" why it has not done so? *Why?*

Is it afraid of the possible consequences? It should not be, for the very law of its being is truth. It is by its own declared principles bound to seek it wherever it can be found. How can the truth hurt "Science"?

Summing up the story of Lourdes as it is presented to our people today, it seems to me that the challenge that it offers to "Science"—*medical* "Sci-

ence"—is very simple. All that it really says is:

Gentlemen of the medical profession, we should be interested to have your opinion on what has happened and is happening here at Lourdes in your own special field. All the facts are at your disposal conveniently arranged according to your own methods. All we ask is whether or not you can explain them in the light of your experience and knowledge. We are as anxious for the truth as you are. If you can so explain them, well and good; if you cannot, there is no reason why you should be ashamed to say so. It is important that we should know, and, in all courtesy we say it, we think it is your duty to tell us, for the most tremendous consequences depend upon your answer. Won't you give us that answer? Or if you prefer not to do so, won't you tell us why? Are we unreasonable in this request?

That seems to me to be the "perspective" in which the Werfel story of Bernadette should really be viewed in this country today, by any intelligent person.

Scripture and Tradition

If nothing is to be held as revealed but what everyone perceives to be in Scripture, there is nothing that can be so held, considering that in matter of fact there is no universal agreement as to what Scripture teaches and what it does not teach: and why are one man's opinions to be ruled by the readings of another? The right which each man has of judging for himself *ipso facto* deprives him of the right of judging for other inquirers. He is bound to tolerate all other creeds by virtue of the very principle on which he claims to choose his own. Thus ultra-Protestantism infallibly leads to Latitudinarianism.—*J. H. Newman, "Apostolical Tradition," in ESSAYS CRITICAL AND HISTORICAL, Vol. I, p. 104.*

THE EDITORIAL MIND

The Christian Example

SIR STAFFORD CRIPPS has always been very consistent and sincere in his belief that our political, social and economic life must be refounded on Christian principles if it is to weather the coming storms. We must therefore particularly welcome his latest statement on the question which happens also to coincide almost word for word with what has been said in this paper many times.

Sir Stafford points out that there can be no question of a Christian party in politics in Britain, but he asks for a bold Christian lead in politics, both in the center and in the local areas. He goes on:

"The poverty, ignorance and disease which flourish; the dishonesty and self-seeking which are rife, all go to show that we have not applied our Christian beliefs to a multitude of problems. In face of common danger, people of widely varying views have cheerfully worked together for the common good in war. Unless we can substitute for the danger motive some common motive of progress—some moral or religious force—we shall not be able to get any new Britain, or, if we do, it will be one that is not worth while."

If such sentiments are to be translated into practice, it is first of all imperative that practicing Christians themselves should (1) candidly examine their own consciences as to whether they apply the teaching of Our Lord to their weekday life even in theory, let alone in their practice, and (2) having done this, make up their minds to stand out courageously in whatever sphere of work may be theirs for the application of teaching. If this is wanting, any attempt to apply Christian principles in this country will be so much hot air and serve only to make Christian talk the instrument of further and worse secularism.—*The CATHOLIC HERALD, London, England, November 26, 1943.*

Specialized Education

THE fault of our educational system is to train individuals to a certain degree of expertness in particular subjects whilst neglecting to lay a cultural foundation. For instance, instead of mathematicians in schools, it produces trainers in sums. Instead of litterateurs it provides trainers in Leaving French, Intermediate English, or First Year Latin as the case may be, who have no knowledge of the beauty of great

literature except the little contained between the covers of the text books.

It is, of course, not their fault, for they get no encouragement and little leisure for anything but specialization. The educational system, in fact, makes for specialization and turns out boys and girls with intellectual standard equipment ready on leaving school to take their places at an office desk—and stay there. When they climb out of the rut and try to discuss problems of fundamental importance, they are at sea; for they are accustomed to searching for their opinions: when they cannot find decisions ready-made for them, they wallow in a morass of verbiage. The speaker who is the most glib at expressing the current clichés with expressiveness, whether he utters a word of sense or not, always secures attention. The situation is serious, for it involves not only art, but politics, sociology and the basic principles of life and morality.—*The SOUTHERN CROSS, Adelaide, Australia, February 11, 1944.*

Divorce Quiz

DO YOU know that the trend in nearly every state of these United States has been toward making divorce and remarriage of the divorced more difficult? Frankly our opinion has been that the direct opposite was true. We have been corrected by Gretta Palmer's one page quiz on divorce in the current *Wo-*

man's Home Companion, a quiz that explodes not only this but several other commonly accepted notions about divorce and its causes.

Perhaps most of us were misled into believing that divorces were legally easier in these days by the fact that divorces are now more numerous. The trend, as Miss Palmer infers, is toward more and more divorces in proportion to the number of marriages. If that trend continues, she says, "by 1965 we may expect fifty-one per cent of American marriages to end in divorce." What the effect will be on the social structure of the United States cannot be definitely foreseen, save that, in our opinion, it will certainly be bad.

The advocates of birth control may be interested in Miss Palmer's statement that "children are the greatest single factor in the prevention of divorce and the larger the family the greater the chances that the marriage will survive." Miss Palmer amplifies this declaration. "Seventy-one per cent of all childless marriages end in divorce," she says, "to only eight per cent of marriages in which there are children. Couples with one child are twice as apt to get a divorce as if they had two children, nine times as apt as if they had five children or more." Apparently children are an effective remedy against the disease of divorce.

Miss Palmer naturally gives no statistics regarding Catholics and divorce. It is a task for some able Cath-

olic sociologist to determine how far Catholic marriages have been affected by the increasing tolerance of modern society towards divorce. The Church's attitude, of course, remains firm and uncompromising. By Divine commandment, she says, marriage is indissoluble, save by death. But Catholics are affected by the actions of their neighbors and it is our impression that Catholics do seek divorce, not in great numbers, perhaps, but more than they did in generations past.—*The CATHOLIC TRANSCRIPT, Hartford, Conn. August 24, 1944.*

Prayer for Peace

THERE can be no doubt now of the breakdown of morality. The papers are full of cases of murder, rape, theft, perjury, bigamy and so on. The war is given as the reason, or excuse; the war, it is said, has relaxed standards. But it is more likely that war has shown that the country is stripped of the veneer of respectability which sustained it in peace. If this is so, then the country really is in bad case, and the Pope's call for universal penance and prayer is one that must make appeal to every Catholic.

It would seem impossible for the world, and this country with it, to return to the path of rectitude and virtue without the direct intervention of God. So many disregard His laws, for they are ignorant of them, so many deliberately and maliciously

violate them. Whether wrongful acts are done in ignorance or of malice makes no difference to the resultant evil. The ignorant go on doing wrong, often-times believing it to be right, and only God can enlighten them, for they do not see that the calamities of the world are the result of their actions. As for the malicious evil doers, may God grant them the grace of repentance, for otherwise they foster hatred and evil, and do the work of the devil deliberately.

In a measure we are all contaminated; we who have the Faith ought to be better than others and frequently we are worse. We have not the excuse of ignorance, the evil we do is inexcusable. Hence, we must repent and pray, may God give us the Grace.—*The CATHOLIC TIMES, London, December 3, 1943.*

Virginity in the World

A YOUTH group which will probably be large in the post-war world and which will be the object of special training will be the young women who, through no fault of their own but because of circumstances consequent upon war, will be obliged to remain unmarried. Such women must be shown that they have an important contribution to make to the welfare of society.

These women must not remain forever in an undecided state. Above all, they must not be egotistic, disagreeable in manners, trying in

speech, critical and narrow-minded. Rather let them cultivate virginity as a privilege in common with the holy women of the Church. Let them choose a useful work, be occupied intelligently at it, and resolutely face the future.

In this way they will make their lot a happier one. Let them avoid wordly amusement which will only create dissatisfaction with their state and even become a stumbling block to them. Let them be the support of a father and a mother, a Big Sister to their younger brothers and sisters, angels of mercy to the poor and sick, mothers to orphans. These works of the lay apostolate will make their cross easier to bear and fill them with peace and contentment.—*The WANDERER, St. Paul, August 24, 1944.*

A Principle of Security

IT IS at first a shock and then a comfort to find that principles which concern us today were first formulated long ago. What, for instance, is the central problem at Dumbarton Oaks? With what main question must the peace conference wrestle? What will concern the next Senate as the day of settlement draws nearer? A French writer, Pascal, stated it nearly three centuries ago, in language which may be freely translated as follows:

"Power without justice is tyranny. Justice without power is meaningless, for the wicked will always con-

test it. Power without justice stands condemned. We must, then, reconcile justice with power, so that which is just shall be strong and that which is strong shall be just."

We approach a moment when power in this world will reside, at least for a time, with three nations, one of which is the United States. Power will have come to those three nations because the major portion of the human race joined with them to suppress an atrocious tyranny, a black-hearted conspiracy against mankind. To that point justice will have prevailed against injustice. The problem will remain of keeping justice in the councils of power and power under the control of justice. To that end machinery is already being devised, with its combination of big nations and little nations, duties and responsibilities.

But justice does not originate in machinery. It originates in people's consciences. It is not enough that this nation shall make sure, by treaties and by organization of its own strength, that no one shall do us wrong. The world will not be secure, nor shall we be secure in the world, until we are resolved—and not only resolved but committed intelligently to a program—not to do wrong, by pride or carelessness or ambition, to others.

Security may be found at last to reside in an ancient principle—the Golden Rule.—*NEW YORK TIMES, September 17, 1944.*

The Fidelity of Fisher

ANDREW BECK, A.A.

*Reprinted from THE SWORD OF THE SPIRIT**

WHEN Bishop Fisher's head fell from the block on Tower Hill in the mid-morning of June 22, 1535, an event occurred which was charged with significance for the future of this country. He was not the first martyr of the Reformation in England, for the Carthusian priors and their companions had made the journey to Tyburn almost three weeks before. But he was the first, and for a long time the only, prelate to lay down his life in the twofold cause of the sanctity of Christian marriage, and the defence of spiritual freedom against the sudden grim menace of the Tudor totalitarianism. In both these respects he was a pioneer; and his canonization, less than ten years ago, is a reminder that the causes for which he died have both fought a long delaying and defensive action for four hundred years, and that they have been very close to defeat in our own times; therefore his patronage should be precious to us in the present.

Much has been written on St. John Fisher, the upholder of the Catholic priesthood, and the defender of Papal Supremacy, and it is true that he was condemned to death because he refused to accept what Stubbs has rightly called the "regal papacy" of

Henry VIII. On that point the indictment still preserved at the Record Office is clear. He was accused of "treacherously imagining and attempting to deprive the King of his title as Supreme Head of the Church of England, as on May 7, 1535, he openly did say that the King our Sovereign Lord is not Supreme Head in earth of the Church of England."

After sentence had been passed on him he did not hesitate to speak his mind on the matter. "I think, indeed," he said, "and always have thought, and do now lastly affirm, that his grace cannot justly claim any such supremacy over the Church of God as he now taketh upon him, neither hath it been seen or heard of, that any temporal prince before his days hath presumed to that dignity." On the rock of Catholic tradition he stood secure.

Fisher came into conflict with the royal power, however, because he stood for another Catholic tradition which Henry was willing and anxious to throw aside. He stood for the integrity of Christian marriage. The royal power was seeking to draw within the sphere of its jurisdiction a matter which lay beyond its control. The lay power of the kingdom was beginning to interfere with the

* 68, Gloucester Place, London, W.1., July 6, 1944

Sacrament of Matrimony. It was the first step in the degradation of the family, the first step, too, on the road of racial suicide which opens out so broadly before the country today. Fisher had been Catherine of Aragon's confessor. He was her most trusted adviser in the legal proceedings which culminated in the setting up of the legatine court in this country to try "the King's matter." And he was the only one who dared to stand up in her defence in that court in June 1529 when the Queen had been declared contumacious.

THE MAN OF PRAYER

He maintained that it was his duty to affirm that "this marriage of the king and queen can be dissolved by no power, human or divine." He went on to make a deeply significant remark, as though he sensed already whither his fidelity to the Catholic tradition was to lead him. "The Baptist in olden times," he said, "regarded it as impossible for him to die more gloriously than in the cause of marriage; and it was not so holy at that time as it is now, by the shedding of Christ's Blood. I can encourage myself more ardently, more effectually, and with greater confidence to dare any great or extreme peril whatever." In less than six years the "extreme peril" had come. He dared it and won.

Behind Fisher's resistance to the King's claim, behind his defence of

the sanctity of marriage, was something else. These were the occasions rather than the causes of his heroism. He was a man of prayer and reflection, grounded in the Catholic tradition of the past; and for that reason he was one of the few who refused to accept unquestioningly the assumptions which were current in his time. There were many reasons why, under the early Tudors, a strong central government was desirable, and even necessary. The selfishness and brutality of the "overmighty subjects" of the fifteenth century had led to the suicidal strife of the Wars of the Roses. Only by a strong central power could order be restored. The cult of dynastic nationalism was spreading. The new Messiah of national greatness was the King. And it was so easy to find reasons, good reasons, perhaps, for obeying in all things the royal will. Bishop Gardiner, one of Fisher's colleagues, wrote a treatise *On True Obedience*, in which he defended such complete and unquestioning obedience to the sovereign as a matter of duty.

But Fisher would have none of it. The current assumptions were wrong. They were short-sighted. Perhaps they were selfish. They were certainly at variance with the Catholic tradition of the past. And Fisher rejected them. His spirit was different. We know the exterior of it in the Holbein portrait, and his biographer's description of the "eyes

large and round" of the man who was "wide-mouthed and big-jawed, as one ordained to utter speech." But perhaps we have not cared to remember quite so well the remainder of the description. "In study he was laborious and painful, in preaching assiduous, ever beating down heresy and vice, in prayer most fervent and devout,

in fasting, abstinence and punishing of his bare body vigorous without measure." Here was the cause and source of his fidelity. And it is in these things perhaps, in the thoughts, the reflections, the convictions which are at the center of the soul, that we can most fruitfully profit by his example today.



Sin and the Sinner

Sin is a fearful thing, and unrighteousness is the sorest ailment of the soul, secretly sapping its sinews, and exposing it to eternal fire; a self-chosen evil, the off-spring of a man's set purpose of mind. For that of our own purpose we sin, the Prophet says plainly in one place . . . The planting is good, the fruit evil: and that evil is from our purpose of mind. The planter is blameless, but the vine shall be burnt with fire: for it was planted for good, yet hath of its own purpose borne fruit to evil . . . The Creator, then, being good, created for good works: but the creature of its own set purpose turned to wickedness. Sin, then, is a fearful evil, as was said, but not an incurable one; fearful to him who clings to it, but quite admitting of a cure when a man through penitence puts it off. For suppose a man holding fire in his hand: while he holds the live coal, he is certainly on fire; but were he to put it away, he would also rid himself of that which was burning him. And if any think that while sinning, he is not on fire, to him saith the Scripture: "Can a man take fire in his bosom, and his clothes not be burned?" For sin burns the sinews of the soul.—*St. Cyril of Jerusalem, CATECHETICAL LECTURES, Lecture II. 1.*

Church and Labor

MOST REV. BERNARD J. SHEIL, D.D.

IN THE occasion of this morning there is significance, instruction and hope. You, as members of the Catholic Labor Alliance, have gathered here at the altar. You have come to offer together with your chaplain the Holy Sacrifice of the Mass. Your decision to do this indicates a healthy right-mindedness in the pursuing of your objectives. I congratulate you for it, and I thank you for inviting me to participate.

The Sacrifice of the Mass, the great communal act of worship of the Mystical Body of Christ, has profound connection with your work. It is here on the altar that you offer your entire selves together with Christ. This offering includes your inspiring apostolate to laboring men, those whom Christ loves in a special way because He was himself of their kind. It is through what is done here that the Divine life is brought to your souls, the light to know what is to be done and the strength to perform it. It is here in the Sacrifice of the Mass that the oneness of all Christians in Christ is given dramatic demonstration.

It is this unity, which we here see, feel and share, that we must ponder well; for its duplication, in every department of human activity, is the goal of all our social action. And as

Sermon delivered by the Senior Auxiliary Bishop of Chicago at the Annual Labor Day Mass of the Catholic Labor Alliance, Holy Name Cathedral, September 3, 1944.

often as we assist at Mass, we must try to pierce its meaning ever more deeply, to burn the realization of it more securely into our minds and hearts, so as never to lose sight of the ideal towards which we are striving. For when we leave this church in a little while, we face in the world outside, not the oneness of all men in Christ, but its violent antithesis.

Out there is war; large masses of men are drawn up into battle lines and implemented ingeniously for slaughter. Out there is anti-Semitism; coarse gibes and the biting lash of persecution are put on Christ's own stock. Out there is racial prejudice, and a darker skin is made excuse for a wholesale and protracted cheat and the bastardization of children of God. Out there is, let us especially note, economic dictatorship; greedy men glut up the abundant fruits of the fertile earth while the sons and daughters of their employees are left with bad teeth, bent bones and malnutrition.

In this catalogue of lamentation,

mourning, and woe (cf. Ez. 2/9), it is the last item which is of particular, though certainly not exclusive, interest to your organization. It is likewise the subject of my talk this morning. I propose to make known to you what "the Mystical Body of Christ, which is the Church" opposes to it and what She orders as its remedy.

In doing this I make no apology. I do but fulfil the obligation of my divinely established teaching office. I merely follow the example of Him whose ministry was signified by the fact that the people to whom He preached were those whose lives were hard. I am only obeying the command of my superiors, the Sovereign Pontiffs, to make known to you their teaching "on the difficult problem of human solidarity called the social question."

CAPITAL AND LABOR

In the first place, let us observe that the relationship between capital and labor that the Church desires is one of peace. The exemplar that She holds out before both parties is her own unity as the Mystical Body of Christ. She wants the life of all men in its economic and naturally social aspects to mirror her own union with her Divine Spouse. She demands in the words of Pope Pius XI, of happy memory, that all "man's various economic activities combine and unite into one single organism

and become members of a common body, lending each other mutual help and service."

But if the Church stands for harmony between capital and labor, She means by that a real peace. She means *that* peace which is the work of justice. Without justice, "peace" is empty and meaningless; it can never signify more than a virtual conflict.

Unlike the mythological representation of justice, the Church is not blind. She is, it is true, ready to condemn transgressions wherever She finds them, whether in the ranks of the workers or in the office of the entrepreneur. But She sees the situation. She sees the worker propertyless and plagued by insecurity. She sees him "figured in" and "counted out," not as a human person, but as a replaceable part in the industrial process—much as the coal, the steel, the railroad train. She sees him subjected to crushing economic domination, his efforts to combine with his fellow-workers resisted, and She sees, finally, his piteous individual helplessness. She sees him sacrificed to profit and cast out as refuse from the whole mad show at forty years of age. And, in all this unequal struggle, She sees with sadness what happens to his soul, how he grows bleared of eye to eternal salvation and hamstrung in his pilgrimage to God. Observing this, She takes her stand, as She must, unequivocally by the side of the worker.

With moral indignation She protests to capital. She tells it that the organic setup of society She insists upon is no pious fancy. It is a postulate of the true and complete conception of the human person. It is the only manner of common life which does not violate human nature and under which society can serve its true purpose as a stepping stone to eternal life.

She charges the employer to recognize that all of us are bound one to another whether we will it or not; and that, if there is not an interchange of mutual help and cooperation, there will of necessity be an interchange of injuries and hate. She warns capital to take the scales from its eyes, to see that "no one section of human society can be grievously injured without that injury reacting harmfully in the final analysis on all other sections of society."

The Church flatly tells the employer that the liberalistic ideal of "unrestrained competition, market prices for labor and unlimited profits" is a hoax perpetrated by, among others, the eighteenth and nineteenth centuries; and that, as a Christian, he may not subscribe to it. Owners and employers may not follow the principles of Liberalism in the hiring of working people. They cannot hire a man exclusively for their own benefit and profit. They are not allowed to forget that the man whose labor they engage is a human person and is

endowed with human dignity. They may not make of him a mere commodity. They may not compute his wages according to the vicious, anti-social and anti-Christian principle that labor is to be compensated only to the extent necessary to keep it physically efficient and capable of reproducing itself in new generations of workingmen.

The Church lays upon industry as its first obligation the payment of a living wage. This obligation, let me state with emphasis, takes priority over any claim of the owners to profits. And by "living wage" the Church means an annual, family, savings wage. A yearly income so small that it must be supplemented by the wages of the wife and mother, or by the earnings of the children, does not satisfy this first obligation of industry. Nor does a wage which provides merely for the present necessities of food, clothing, shelter and the spiritual and cultural needs of the family. It is essential to the notion of a living wage that it permit the setting aside of a fund to provide for the contingencies of unemployment, sickness, death and old age. This is an obligation which cannot be avoided. It is a necessary implication of the great central principle of Pius XI's historic social document, *Quadragesimo Anno*. The Encyclical says without qualification: "*The size of the wage is to be determined by the public economic good.*"

The Church further admonishes the employer that the worker's right to organize is a natural right, that to deprive him of it is to render him something less than human. She forbids the employer under pain of "criminal injustice" to deny or thwart the exercise of what the United States Supreme Court has called "the fundamental right . . . of employees to self-organization and to select representatives of their own choosing for collective bargaining or other mutual protection without restraint or coercion by their employer."

The Church's final word to capital is not without some irony. As if by way of anticipation, She warns employers not to attempt to justify "industrial gangsterism" by playing Robin Hood: "Let no one," says Pius XI, "try to exempt himself with piddling charitable donations from the great duties imposed by justice."

To labor, the Church speaks with much confidence. She looks to workmen as those who can and will do much in bringing about that unity in the social organism she desires. She expects to find among workingmen a ready ear and a quick acceptance of the remedial truth She proposes. For they are the people to whom the lack of bread, no job and the guns of war are bitter, cruel and personal realities.

She feels confident of their help in the accomplishment of Her temporal mission. She knows that in them

there is a rugged decency upon which She can depend. She and they are old friends and know each other well. Her Divine Founder was a carpenter. Her first Pope and Bishops were maritime workers, a civil service employee, and a tent maker from Tarsus. It is true that through the centuries some individual Christians and churchmen have forgotten the lessons implicit in Her foundation. Often there were those who thought to make up the deficiencies of Divine Omnipotence by attaching Her welfare to this or that worm-eaten throne. But *this* fact remains unassailably true: that Her divinely guarded and unchangeable doctrine has always proclaimed the workman's dignity and the sacred character of his work as the perfection of his person. And certainly in modern times the workingman has had no greater friend or stronger advocate than the Vicar of Christ. While still Cardinal Pacelli, our present Holy Father said of Pius XI: "The Pope declares once again that the workers must come to each others' aid, that the uplifting and salvation of the working classes can and ought to be undertaken by the workers themselves. He believes in the workers, in their capacity, in their moral and spiritual resources, in their boundless reserves of generosity. He knows them well."

And so to labor, as to an old friend,

the Church addresses Her message and that message is: "Organize!" She points out to the workingman that organization is his only hope of economic salvation—and indeed of eternal salvation insofar as this has extrinsic dependence upon the former. It is the only way for him to resist the "immense power and despotic economic domination which is concentrated in the hands of a few."

The necessity for labor organization is made more acute by the fact that the employers are strongly organized in their own behalf. The Directory of the United States Department of Commerce under "Selected Trade Associations of the United States" lists over twenty-four hundred such associations. And as labor should now well know, many of the members of these organizations are leagued together "to fight labor."

Against such an array of power, individual bargaining is useless; and, particularly in the mass-production industries, the individual withholding of labor would have a piteous futility. Truly, as Pius XI said, no individual "dare breathe against their will."

The Church teaches the worker that his taking a job is no private matter. It is something that affects the entire community. For one thing his wage determines how much he can buy, and the amount of the wage helps to keep workers in other industries either employed or unemployed. The hours of his work help

to determine whether or not other workers shall have a job. The more work he has, the less will be available for them and vice versa. The company is concerned with his wages and hours, for they are a determinant of the prices it charges to consumers and may decide whether or not it stays in business. The taxpayers, too, are concerned with his wages and hours. For if his pay is too low, or his lay-offs too frequent or too long, the government must levy taxes for the relief of the worker and his family. Thus everyone in society—fellow workers, employers, consumers and taxpayers—is concerned with every job. Thus every worker's taking a job is related to the common good.

"Now," as Pius XI has said, "it is of the very essence of social justice to demand from each individual all that is necessary for the common good." This means that the worker has an obligation to affiliate with the union of his occupation, whether craft or industrial. For lack of organization permits low wages, and low wages result in underbuying. Underbuying in its turn causes unemployment, and unemployment means national prostration. On the other hand, organization brings high wages, and high wages mean increased buying. Increased buying means more jobs, and employment means national well-being.

And if a non-union worker in a partially organized industry is re-

ceiving a good income, it is quite probably because his non-union employer, in order "to keep the union out," meets, or nearly meets, the higher wage and hours standards of union establishments. Clearly such non-union employees are eating the fruits of others' sacrifices. The workers in the union shops perhaps risked their jobs to get their union recognized, and they pay monthly dues to keep it going. It is a categorical injustice for non-union employees, enjoying the common benefits, to refuse to carry their share of the common burden.

The Church calls upon workers to organize in order to bridge the vast gap that stands between the individual worker and his employer. She wants that distance removed because it nullifies the equality of brotherhood in society. She sees that collective bargaining, through the freely chosen representatives of both sides, is the only manner in which both parties can come together on a basis approaching equality. She finds collective bargaining a necessary preliminary to the new social order in which social and economic life will be completely organized, and an indispensable element to its proper functioning after its foundation.

The Church derives these truths, which She pronounces to capital and labor, from her concept of the dignity and worth of the human person. In the offertory prayer soon to be recited by the priest as he mixes the water

with wine, She speaks of the human person as the term of a marvelous creation and a still more wonderful renewal in its redemption by Christ. The memory that Jesus Christ became partaker of our humanity hovers over all Her reasoning on human things. And in Her approach to the social question, She is faced with the tremendous fact that this same Jesus Christ, through His death, has made it possible for every human person to become partaker of His Divine Life through grace. That is why She must resist any attempt to subordinate the human person to the political economy. That is why She must insist that the economic and social organism accept and attain its end of securing "for *all* and *each* those goods which the wealth and resources of nature, technical achievement and the social organization of economic affairs can give."

LABOR'S ACHIEVEMENT

Today as a nation we are approaching the end of a gigantic and terrible war. In this bloody ratification of our national ideals, the organized labor of America has a proud record. It is one whose objective reality the distortions and vilifications of a "kept" and "time-serving" press cannot remove.

It is my belief that this record of achievement stems from the realization by American workingmen that they are part of the awakening of peoples everywhere. There is today

a universal demand by the little people of the world for the basic requirements of a decent and human existence. They understand these necessities very simply, in the concrete terms of bread, a home, a secure income and a share in the conduct of our common life. And they are resolved to make a new evaluation of their institutions and to act upon them accordingly. Their standard of judgment is whether or not these institutions procure or permit the basic elements of life. Those which do not are destined in their minds for change or destruction.

When the peace comes we shall face the real crisis. This concept of crisis the Chinese express with two characters—*danger* and *opportunity*. There is a lesson in that for us.

Our *opportunity* lies in the fact the growth of political democracy is at long last putting the power where it legitimately belongs—with us the people. This has come about through no rectification of conscience on the part of the former powers. It has come about through the appalling intellectual and moral bankruptcy of the old usurpers.

The danger comes from the possibility that we should tragically repeat their old mistakes in the use of that power. If we also ignore God and the principles of His moral law, our fate will be no better than theirs, our social order will be but a Tower of Babel.

There is hope in the prospect of the common man, with his long unfilled portfolio of wants, his unsophisticated morality and his strength of soul, addressing himself to this task. There is reason for confidence in his building ability. There is more than a suspicion that he, with his simple faith and the tremendous tool of democratic action, will produce a reasonable and enduring way of common life. What the deep wellsprings of his humanity and his as yet untried resources will bring forth, only the future can unfold.

There is hope, too, in the stated purpose of your organization to spread and make operative the authoritative teachings of the Church amongst men. To you I address the stirring words of our present Holy Father to youth engaged in Catholic Action: "Go out into the very midst of the world!" Go out and carry the truth of Christ to the factories, to the assembly lines, to your meeting halls and conventions.

But come back to the foot of the altar, often. Come back to learn of Christ the sublime meaning of unity. Come back to learn from Him how justice is to be combined with charity; for even justice, alone, will not be sufficient. Come back often to increase the Divine Life in your soul, and to gain new light and strength.

If you will do this, thus endowed with God's help, as a leaven in society, you cannot fail.

Fate of the Baltic States

BRYAN BEVAN

*Reprinted from the CATHOLIC HERALD**

AS THE Russian armies enter into the Baltic States, it is timely to reconsider what will be the ill fate of the Baltic peoples.

Although the Baltic peoples hate the Germans, they also dread a repetition of the wave of executions, arrests and mass deportations which occurred during the Russian occupation of 1940.

They are under no illusions that a repetition of such events would mean the total extermination of the Baltic peoples.

The latest reports indicate that the Germans are making hurried preparations to abandon the Baltic States, and the Gestapo General, Lohse, has received orders from Berlin to rob the Lithuanians, Latvians and Estonians of their remaining stocks of food.

It is sometimes mistakenly asserted that the Baltic States were the artificial creation of the Treaty of Versailles. In fact, after bitter fighting against the Germans and the Russians in the last war, Lithuania declared her independence on February 16, 1918, while Estonia followed suit on February 24 and Latvia on November 18. Lithuania, once a mighty power when she formed a Confederation with Poland in 1569, had known (unlike Latvia and Es-

tonia) long periods of independence in her history, and a period under Czarist rule from 1795 to 1915. Their independence was recognized by all the Great Powers, and previous relations of the Soviet Union with Estonia, Latvia and Lithuania were based on peace treaties concluded in 1920 at Riga, whereby Russia solemnly promised to respect their independence.

The Latvians and Lithuanians are of the same Indo-European origin, while the Estonians, on the other hand, are of Finno-Ugrish descent and are closely akin to the Finns. The Lithuanian people are predominantly Catholic. About 80 per cent are Catholic and 5.5 per cent Lutheran, while the Estonians are 78 per cent Lutheran and 19 per cent Greek Orthodox. The Latvians are 55 per cent Lutheran and 25 per cent Catholic.

HIGH LEVEL OF CULTURE

The Baltic peoples had attained a high level of culture and were among the most civilized nations in Europe. For instance, in Estonia there was virtually no unemployment or illiteracy, and the achievements of the Estonians in the educational sphere were particularly remarkable. There was compulsory education for everybody, and

* 67 Fleet St., London E.C. 4, July 21, 1944.

over 12 per cent of the national budget was annually devoted to education. The enlightened Estonian legislation with regard to national minorities was an example to other nations. Yet continually since February 8, 1943, the official newspaper *Pravda* has insisted that the Baltic Republics were "parts of Soviet Russia's own territory, bound by the Constitution of the country to the other Republics of the Soviet Union." This has also been repeatedly stressed in broadcasts from the Leningrad and Moscow radio stations.

The Baltic peoples regard, rather sceptically, the Soviet declaration of February 11, 1944, concerning the change of the Constitution, granting certain autonomy in foreign and military affairs, and the right of secession to the individual Soviet Republics. The declaration of the Russian leaders to "liberate" the Baltic States from the German yoke does not impress the Baltic peoples.

It is necessary to refute the Russian assertion that the Baltic peoples "voluntarily renounced" their political independence.

It is true that elections were held, but they were not conducted without prejudice, and misrepresented the real will of the Baltic peoples. Events in Lithuania are typical of those which occurred in Estonia and Latvia. According to reliable facts, which were published in *Lietuvos Archives* (Vol. III), Kaunas, 1942, only 16 per cent

of Lithuanians who were entitled to vote went to the polls in the countryside, while in the towns less than 50 per cent of the population voted.

Notwithstanding these facts Russian propaganda maintained that 95.56 per cent took part in these elections. Many of those who voted did so for fear of reprisals and deportations.

The unfairness of these proceedings may be judged when it is remembered that the Lithuanian Communist Party had barely 1,500 members out of a population of 2,500,000. It would seem that Sovietization of Lithuania was favored by these Communists, and that the majority of Lithuanians were opposed to it. Lithuania has lost more than 250,000 of her population since the end of 1939. About 45,000 were lost during the Soviet occupation, either killed or deported, to die in Siberia. Over 4,000 were killed during the latter part of June, 1941, in the revolt against the Soviet Government. Another 200,000 have been put to death by the German Government.

CRUCIAL TEST

It must not be forgotten that the Soviet Government does not recognize the Baltic Legations or Consulates in any part of the world, although they are functioning in London and Washington and all the countries of the Western Hemisphere.

Are the rights of the small nations in Europe to be respected both now and in the post-war world? That is the crucial test. Europe is looking to Great Britain for a lead.

It is to be hoped that the statement by Mr. Eden in the House of Commons on January 26, 1944, that

"... we do not propose to recognize any territorial changes which take place during the war unless they take place with the free consent and goodwill of the parties concerned," is as applicable to the three Baltic States as it is to Poland or to any other country.

Bible Is Not Enough

Very often it happens that Scripture is ambiguous and perplexed so that it cannot be understood unless explained by some interpreter who cannot err; hence it is not self-sufficing. Examples are many: the equality of the Divine Persons, the procession of the Holy Spirit from the Father and the Son as from one principle, original sin, . . . and many similar points are indeed deduced from the Sacred Writings but with such difficulty that, if one had to fight with the testimonies of Scripture as his sole weapon, he could never put an end to controversy with insolent men. For it must be noted that there are in Scripture two elements: the words, a kind of scabbard, and the meaning, the very sword of the spirit. Everyone has the first of these; for any literate person can read the Scriptures; but all do not have the second, and in many places we cannot be certain of the meaning unless Tradition comes to our aid. And perhaps this is what St. Basil meant when he said that without Tradition the Gospel was nothing but a name, that is, it is sound and words without meaning.—*St. Robert Bellarmine, DE VERBO DEI, Liber IV, c. 4.*

Pius XII on Sovereignty and Peace

REV. CARL P. HENSLEY, S.T.D.

DOES Pope Pius XII desire lasting peace or merely peace in our time? There is no doubt about the answer that you or I would give to the question. The Pope, we think, has clearly indicated the kind of peace that he wants. He desires a peace that will endure; not a temporary peace. Why, then, the question?

Mortimer J. Adler, professor of the philosophy of law at the University of Chicago, has recently written a book entitled *How To Think About War and Peace*. In one of its chapters he bluntly asserts that Pope Pius XII cannot be seeking real peace. Why? Because the Pope has declared himself to be in favor of the independence of nations. The first of the five points of the Papal peace program reads:

A fundamental postulate of any just and honorable peace is an assurance for all nations, great or small, powerful or weak, of their right to life and independence.

According to Professor Adler, the independence of nations is incompatible with lasting peace. He contends that nothing less than a single world government will establish real peace, even in the least degree. If independent nations continue to exist, he says, we can expect at best only a prolonged truce after the war.

Paper delivered at a Conference of the Clergy of the Diocese of Pittsburgh. Reprinted from the PITTSBURGH CATHOLIC, Sept. 30, Oct. 7, 14, 1944.

Of course Professor Adler is aware that the Pope favors some kind of world government for the maintenance of world peace, and that under it nations would enjoy a limited independence. But he dismisses the very idea of limited independence. There is no middle ground, he says, between complete independence and no independence at all; independence is either complete or non-existent.

If the Pope thinks that nations must be independent as a fundamental requisite for a just and lasting peace, he is, according to Professor Adler, in favor of the retention of complete independence, and ought, therefore, to state clearly that his program calls for a truce and not a real peace. The Papal position, argues Professor Adler, is exempt from serious criticism only if peace—real peace and not a mere truce—is genuinely possible in a world of sovereign and independent nations.

Professor Adler calls himself a long-term optimist and a short-term pessimist. He does not expect that nations will give up their independence in our time. He thinks that it

will take five centuries or more before full-fledged world government and lasting peace are realized. Nevertheless, he contends, the minimum conditions of a universal and perpetual peace should be defined now, and be kept before our minds as an ultimate objective. That is why he thinks the Pope has let us down. The Pope should proclaim clearly the requisites of a lasting peace, even if it is not immediately attainable; he ought not, says Professor Adler, recommend half-way measures for more than they are worth.

**ADLER HOLDS SOVEREIGNTY
MUST GO**

Professor Adler does not describe the precise character of the world government that he thinks is needed to establish real peace, nor the way in which it will be related to the various national governments. He does not consider it possible at this time to conceive the precise character of the institutional arrangements of a world government. It would seem that he does not have in mind a unitary world government such as H. G. Wells advocates. National governments will not be abolished. Nations will give up only their external sovereignty, or independence in the sphere of international affairs. They will retain their internal sovereignty, or supreme authority over all persons who are subject to their laws and administration.

Professor Adler tells us why nations must give up their external sovereignty, or independence in international affairs. The only cause of war, he argues, is anarchy, which to him means absence of government. Anarchy occurs whenever men or nations try to live together without surrendering their sovereignty. Only those claim to be sovereign who do not recognize any government over them. Hence there will be anarchy and therefore war in the world as long as there are sovereign nations which are subject to no higher authority. World wars are caused by world anarchy, or the absence of world government. Peace is caused by government, and only world government can bring about world peace.

Sovereignty, therefore, is at the heart of the problem of war and peace; it always has been and always will be, according to Professor Adler. The existence of nations claiming external sovereignty makes war unavoidable and peace impossible. To eliminate war and bring about lasting peace, nations must transfer completely their external sovereignty to a world government. Just as our federal government has superseded our forty-eight state governments in external matters, so too the world government must be exclusively sovereign, superseding all national governments, in international affairs.

According to Professor Adler, there is no middle ground between

giving up external sovereignty completely, or retaining it completely. There is, he argues, no meaning to the phrase "limited sovereignty," those who persist in speaking of it play fast and loose with the word. If two nations in their dealings with one another are exempt from the coercive force of a higher authority, they are, says Professor Adler, absolutely sovereign. But if their contracts and treaties are reviewable by a higher authority, and may not be enforced if need be by war, nations cannot be said to have external sovereignty whatsoever.

ADLER AGAINST THE POPE

We can readily see why Professor Adler criticizes the Papal peace program. The Pope urges as the very first point in his program that all nations, great or small, powerful or weak, be assured of their right to life and independence. In the mind of Professor Adler independence can mean only complete external sovereignty. There is, according to him, no middle ground, and the Pope, in urging the independence of nations, stands for the retention of complete external sovereignty, something that is incompatible with real peace. Hence Professor Adler concludes that the Pope does not desire lasting peace, but only peace in our time, a mere temporary truce.

Is his conclusion correct? The

object of this article is to show that it is not. To do this it is necessary first of all to clarify what is meant by the word "sovereignty." The meaning of sovereignty is the crucial point in the issue between the Pope and Professor. Unfortunately, political philosophers are not agreed as to its meaning. Volumes have been written on the subject, but the controversy still goes on. But all are agreed that behind the word lies something extremely vital. It is the chief ground of debate in almost all discussions concerning international cooperation for lasting world peace.

WHAT IS SOVEREIGNTY?

We cannot define sovereignty in the same way in which we would point to a physical object. We cannot see or touch it. But we can perhaps define it as it functions in a practical way. Sovereignty, as we have already seen, has both an internal and an external aspect. Internal sovereignty has to do with the relations of the state to its citizens; external sovereignty with the relations of the state to other states. The question of internal sovereignty can be left aside. Under the world government conceived by Professor Adler there would be some limitations upon the internal sovereignty of states, but they would retain no external sovereignty whatsoever.

Let us now see what external

sovereignty means according to the prevailing concepts and practice: it means that the state is independent of external control; that it is a free agent in dealing with other states. The crucial question is: does external sovereignty mean independence of any control whatsoever? Can it be subject to restrictions imposed by some higher law or authority? Professor Adler, we have seen, holds that external sovereignty by its very nature must be complete; that it is an independence that admits of no limitations.

It is my contention that this extreme form of external sovereignty is not what the Pope has in mind in urging the right of all nations to independence. The Pope would be the first to agree with Professor Adler that unlimited or complete external sovereignty leads to international anarchy and wars, and is by its very nature incompatible with lasting peace. But the Pope would not agree with Professor Adler that nations would cease entirely to be externally sovereign, if their freedom of action in dealing with one another were to be limited by some supernatural authority.

POPE'S CONCEPT OF SOVEREIGNTY

The Pope's concept of the true nature of external sovereignty is stated with crystal-like clearness in his encyclical, *Summi Pontificatus*. In this famous document he con-

demns the error of those who would accord civil authority an unrestricted field of action by divorcing it from every kind of dependence upon the Supreme Being, and from every restraint of a higher law derived from God as from its first source.

The idea [says the Pope] which credits the state with unlimited authority is not simply an error harmful to the internal life of nations, to their prosperity, and to the larger and well-ordered increase in their well-being, but likewise it injures the relations between peoples, for it breaks the unity of supra-national society, robs the law of nations of its foundations and vigor, leads to violation of others' rights and impedes agreement and peaceful intercourse.

A disposition in fact of the divinely sanctioned natural order, divides the human race into social groups, nations or states, which are mutually independent in organization and in the direction of their internal life. But for all that, the human race is bound together by reciprocal ties, moral and juridical, into a great commonwealth directed to the good of all nations and ruled by special laws which protect its unity and promote its prosperity.

No one can fail to see how the claim to absolute autonomy for the state stands in open opposition to this natural law that is inherent in man—nay, denies it utterly—and therefore, leaves the stability of international relations at the mercy of the will of rulers, while it destroys the possibility of true union and fruitful collaboration directed to the general good. So, Venerable Brethren, it is indispensable for the existence of harmonious and lasting contacts and of fruitful relations, that the peoples recognize and observe the principles of international natural law.

which regulate their normal development and activity. Such principles demand respect for corresponding rights to independence, to life and to possibility of continuous development in the paths of civilization; they demand, further, fidelity to compacts agreed upon and sanctioned in conformity with the principles of the law of nations.

Catholic social teaching, as set forth in this passage from *Summi Pontificatus*, is in complete opposition to any theory of sovereignty that accords to the state unlimited authority. It condemns state absolutism as injurious to both national and international welfare. In God's world there can be no absolute sovereignty over either people or things for men or nations. Only God is absolutely sovereign. The State is truly sovereign in its proper sphere and within the realm of ethical ends. Its sovereignty, both internal and external, is limited by the law of justice, by the rights of the family and of the individual conscience, and by the claims of the whole of mankind.

THE MODERN HERESY

The heresy of the modern world, as Jacques Maritain says (*The Things That Are Not Caesar's*, p. 14), is that "there can be no sovereignty, liberty, or independence which is not absolute." The Catholic concept of sovereignty, as of every other kind of liberty, is freedom under law. Liberty is not merely freedom from compulsion; it is the

faculty of choosing means fitted for the end proposed, as Pope Leo XIII says in his encyclical, *Libertas*.

Choice follows, and is based upon, judgment, which is an act of the reason, not of the will. The gravest menace to true liberty, therefore, lies less in coercion of the will than in error of judgment either about the end proposed or the means selected. It is because man in his present state is capable of false choice that human liberty needs the support of law. As Pope Leo XIII puts it, "in the necessity of preventing the disagreement of our wills with right reason lies the very root of the necessity of law."

Now the sovereignty of a nation, whether it be internal or external, is exactly akin to the liberty of the individual. It finds its perfection under the guidance and protection of law. Just as the true liberty of the individual does not consist in the right to be a law unto itself, but to live under a higher law, so the true freedom of a nation lies not in unlimited self-determination, but in the recognition of the purpose of nations and the right of other nations.

The right of nations to independence can be assured only under the rule of international law. "The will of one nation to live," says the Pope in the first of his peace points, "must never mean the sentence of death passed upon another." But what is to stop one powerful nation or a combination of nations from oppress-

ing weaker nations, or even from enslaving the whole world? There is only one answer. The Pope gives it in his Christmas broadcast of 1941:

Within the limits of a new order founded on moral principles there is no room for the violation of the freedom, integrity and security of other states, no matter what may be their territorial extension or their capacity for defense.

NEW ORDER MUST BE BASED UPON MORAL PRINCIPLES

Nations therefore can be truly independent only within a new order founded upon moral principles. What is this new order of which the Pope speaks? He describes it in a general way in the third of his peace points:

In order that a peace may be honorably accepted and in order to avoid arbitrary breaches and unilateral interpretations of treaties, it is of the first importance to erect some juridical institution which shall guarantee the loyal and faithful fulfillment of the conditions agreed upon, and which shall, in case of recognized need, revise and correct them.

This international juridical institution which the Pope desires to be set up must be made truly effective. In the third of his peace points he says:

The maxims of human wisdom require that in any reorganization of international life all parties should learn a lesson from the failures and deficiencies of the past. Hence in creating or reconstructing international institutions it is important to bear in mind the experience gained from the ineffectiveness

or imperfections of previous institutions of the kind.

The Pope is evidently alluding here to the League of Nations. It was ineffective principally because it lacked genuine coercive power against recalcitrant nations. The Pope implies, then, that the future international institution must be endowed with all necessary coercive power. He states this explicitly in an address to the Ambassador Extraordinary of Haiti to the Holy See, delivered Nov. 10, 1939. In this address he speaks of "creating and perfecting an international organization which, because it respects the rights of God, can assure the mutual independence of the peoples, large and small, impose fidelity to agreements and safeguard, in the efforts of each toward the welfare of all, the true liberty and dignity of the human person." Words like "assure," "impose" and "safeguard" aptly denote the functions of an international organization endowed with coercive power.

POPE DESIRES ORGANIZED PEACE

The peace that the Pope desires is organized peace; peace maintained by international organization. Like his predecessor, he is anxious that the various nations stand ever more closely together. In the pronouncements of recent Popes one finds constant insistence upon the need of international organization. They

speaking variously of an association of nations; a city of nations; a commonwealth of nations; a community of nations; a new organization of nations; a society of nations; a solidarity among nations; a union of nations.

Pope Pius XII together with his predecessors considers the establishment of an international organization to be a necessary condition for a lasting peace. Only within the framework of an organized peace can the independence of nations be assured. The Pope does not consider it enough to urge nations to observe the natural moral law in their dealings with another. The natural law itself cannot be an ideal code; it must be supplemented and reinforced by positive law. There is need then, according to the Pope, for a body of international law incorporating the principles of the natural law in a form applicable to the actual conditions prevailing today in the international sphere.

The various nations of the world are by right and in fact, as the Pope says in *Summi Pontificatus*, members of the international community. They have the obligation of sharing in the creating and supporting of the rule of international law. They have the duty of establishing an appropriate authority for the international community whose function it will be to enact and enforce the laws which are necessary for right relations among nations. They have

this duty because they are not isolated groups but parts of an organic whole, namely, the human race. The interests of each nation are subordinate to the higher interests of the whole community of nations. Each therefore must do its share in furthering the common welfare of the whole of mankind.

Not only have the nations of the world the obligation of organizing the international community, but the duty of submitting to its authority in all that pertains to the common good of all mankind. This necessarily entails limitations upon national sovereignty as currently conceived and practiced. But in return each nation can rightfully look to the organized national community to guarantee it the fullest measure of independence that is compatible with the universal good of all mankind.

The true independence of nations will in no wise be diminished under the rule of international law. Rather it will be safeguarded and strengthened. Each nation's freedom of action will be curtailed in its exercise only to the extent required to protect the freedom of other nations. Contrary to Professor Adler's contention, this concept of limited national independence is a genuine independence. The right to freedom, like every other human right, cannot be absolute in extent. It is an elementary principle of ethics that

rights are sacred and inviolable only within reasonable limits. In exercising any right we are not free to disregard the rights of others. The Pope evidently had this principle in mind when he stated that the will to live of one nation, the so-called right to *Lebensraum*, must never involve injustice, much less be equivalent to a death sentence for another.

FREEDOM UNDER LAW

The late G. K. Chesterton once wrote that the Catholic concept of the free man is "*homo liber et legalis*." In our individual lives in an organized society we are free men only because there are a great many things we are forbidden to do, and a great many things we are obliged to do. We are forbidden to make a nuisance of ourselves, or to put pet ideas into practice if they hurt the community. If each of us were entirely free to do whatever he wanted, we would all live in a state of permanent terror. Life would be as Hobbes described it to be in the pre-social state of man—nasty, brutish and short. The individual freedom that we enjoy and cherish is ours only because strict limitations on freedom of behavior are prescribed and enforced by organized society. If all compulsions were removed, we would have, not freedom, but anarchy and insecurity.

The freedom of nations in their dealings with one another is exactly

akin to the freedom of individuals. It consists not in the right to be a law unto themselves, but to live under a higher law. The right concept of national independence, therefore, is freedom limited by law as determined and enforced by the appropriate authority of the international community.

The international juridical institution which the Pope desires to be established will have the task of determining the extent to which nations may act as free agents in the international sphere. Undoubtedly the defining of concrete limitations upon the sovereignty of nations will be a most difficult undertaking. The general principle should be that all those matters come within the area of international jurisdiction which individual states cannot reasonably claim to regulate independently because they concern other states as well as themselves. The manner in which disputes between states will be settled will be a primary concern of the international authority. War will be outlawed because war anywhere endangers world peace. In our mechanized age it is no longer possible to localize war. If the international authority is to be truly effective in maintaining world peace, it must have the power to prevent nations from using armed force as an instrument of foreign policy.

If war is outlawed, there will be no need for nations to maintain

armies and navies. Under a proper system of collective security armaments could have no legitimate purpose. Their place would be taken by a fundamental agreement to consider every aggressor against the peace the common enemy of all, to be dealt with by the police force of the international authority. The Pope considers the question of armaments in the second point of his peace program, which states:

The order thus established, if it is to continue undisturbed and ensure true peace, requires that the nations be delivered from the slavery imposed upon them by the race for armaments, and from the danger that material force, instead of serving to protect the right, may become an overbearing and tyrannical master. Any peaceful settlement which fails to give fundamental importance to a mutually agreed, organic and progressive disarmament, spiritual as well as material, or which neglects to ensure the effective and loyal implementing of such an agreement will sooner or later show itself to be lacking in coherence and vitality.

Is genuine, lasting peace possible on the basis of the Pope's peace program? Professor Adler, we have seen, maintains that it is not. I have tried to show in this paper that his criticism of the Papal peace program is without justification. I would add that the Pope's program is one that can be realized in our lifetime. We need not wait five or more centuries, as Professor Adler contends, until national sovereignty

withers away entirely and mankind is governed by a single world government. The Pope takes a realistic view of the place of nations and of national aspirations in his concept of world order. He recognizes that a workable program of world peace must take into account not only the interdependence of nations, but also their freedom to pursue legitimate purposes.

The Pope recognizes, too, that lasting peace is much more than a matter of technically perfect plans for international organization. To succeed, they must be based upon moral principles. In the fifth and final point of his peace program the Pope utters this solemn warning:

Even the best and most detailed regulations, will be imperfect and foredoomed to failure unless the peoples and those who govern them submit willingly to the influence of that spirit which alone can give life, authority and binding force to the dead letter of international agreements. They must develop that sense of deep and keen responsibility which measures and weighs human statutes according to the sacred and inviolable standards of the law of God; they must cultivate that hunger and thirst after justice which is proclaimed as a beatitude in the Sermon on the Mount and which supposes as its foundation the moral virtue of justice; they must be guided by the universal love which is the compendium and most general expression of the Christian ideal, and which therefore may serve as a common ground for those who have not the blessing of sharing the same faith with us.

SOME THINGS OLD AND NEW

LEO XIII IN LONDON

You said once that Pope Leo XIII spent some time in London, studying the condition of the working classes, before he wrote his Encyclical Rerum Novarum. Can you tell me the facts about that?

First of all it was not Pope Leo XIII who visited London. It was Archbishop Pecci, then Apostolic Nuncio at Brussels, who visited London incognito as Count Pecci in the Fall of 1845. He stayed at a private hotel whose proprietor was a fellow Italian, Signor Privatelli, and his guide through the English capital was a Belgian priest.

Now Archbishop Pecci, as we may properly speak of His late Holiness, explored things thoroughly. As a member of the Italian nobility, he was welcomed in the highest social circles, although his purpose was to explore the condition of the lowest social classes.

But before leaving London, Count Pecci had a private talk with Queen Victoria, whom he had met previously together with the Prince Consort at Brussels—the King of the Belgians was the Queen's uncle.

The future Pope made himself acquainted with all sides of social life in London. Sitting in the Distin-

guished Strangers' Gallery of the House of Commons, Archbishop Pecci heard the speeches of Lord Palmerston and the famous Irish orator Daniel O'Connell, to whom he was personally introduced. He was the guest of Lady Palmerston, and he met many of the most prominent personages in English social life. Archbishop Pecci also met many of the foremost dignitaries of the Church of England. So he knew English life pretty well, both high and low.

But, whilst as an Italian nobleman, Archbishop Pecci found himself welcomed in the highest social circles in London, it was in the poverty-stricken districts of London's East End that the distinguished visitor spent most of his time. His interest was with the poor and the working classes and the conditions under which they were forced to live. So it is not too much to say that when Count Pecci became Pope Leo XIII in 1878, it was his personal contact with the unhappy lot of London's East End population which inspired very largely his great Encyclical on the condition of the working classes. Those conditions were deplorable, but the Pope had seen them at first hand, and he wrote not academically, but as one who had seen for himself the wretched lot of the poor. That, before

everything else, makes the Encyclical *Rerum Novarum* the great and enduring social document that it is.

VOTIVE LIGHTS

Why has the Church forbidden the lighting of candles and other votive lights before statues and pictures in the churches? If that is the case, then almost all our churches must be disobeying the rules of the Church.

They certainly would be disobeying the rules of the Church if what you say were factually so. But it is not factually so, and the Church has not forbidden the burning of votive lights in the churches.

What you have got hold of is an Instruction issued in 1932 by the Cardinal Vicar of Rome, Cardinal Marchetti-Selvaggiani, against various inconveniences caused by the practice of burning votive candles before statues and pictures in churches.

First of all, this Instruction was not a decree for the Church Universal, which the Cardinal Vicar would have no authority to issue. It was for the local diocese of Rome, which the Cardinal Vicar administers in behalf of the Pope, who is Bishop of Rome.

Therefore the prohibition, so far as it went, applied only to the diocese and city of Rome and to nowhere else.

The Instruction went on to say that the burning of votive candles may easily become or appear to be

a superstition, fostering the impression that it is done for gain (evidently from the sale of candles). The Instruction said further that the custom does not contribute to the cleanliness and quietness of sacred edifices, that a simultaneous burning of many candles, frequently not beeswax, discolors the walls with smoke and vitiates the air.

The Instruction recommended that the Faithful be encouraged to give alms for Mass to be celebrated, and to offer candles of beeswax, bought elsewhere, and handed in at the sacristy to be used on the altar during liturgical functions.

Anyway, this Instruction clearly is meant to apply only to the churches in the city and diocese of Rome, and not to the Universal Church. Hence it is not a ban on the lighting of candles and other votive lights in churches, except in those under the jurisdiction of the Cardinal Vicar of Rome. So our churches are not disobeying any rules, because they are not bound by the Cardinal Vicar's Instruction.

GOD'S EXISTENCE

How can I explain to an atheistic friend a reasonable belief in the existence of God?

If your atheistic friend is open to reason, there are many ways of proving a reasonable belief in the existence of God. Some of these are profound

theological doctrines, which we have no space to write upon here.

But one of the simplest reasons is the argument from design. Take, for instance, a plum tree. The plum tree, when it produces fruit, always produces plums—it does not produce pomegranates or pineapples. Hence the plum tree obeys a law, and if there is a law, then there must be a law-giver.

Or take the stars. They move across the firmament in a regular time according to law, as the astronomers have proved. So there must be a law-giver who regulates the movement of the stars across the heavens.

You can, if your mind works that way, assume that the plum tree or the stars act of their own volition—that the plum tree bears plums because it chooses to, which you know is nonsense.

The fact is that there is a universal lawgiver, and since His laws prevail throughout the whole observable universe, we call that lawgiver by the name of God. As the Psalmist says: He spoke the word and they were made, he commanded and they were created.

Of course your atheistical friend may not accept the words of the Psalmist. But he cannot, with any show of reason, deny that whatever exists had a previous cause. The plum tree had a previous cause; the stars had a previous cause.

Well, following the argument

back, what was the Cause that caused every created thing? Obviously that was the First Cause, Itself uncaused and existing of Itself. And that uncaused First Cause we call God.

There are many other proofs for the existence of God; but one of the simplest is that used by Saint John in the first chapter of his Gospel, where the Evangelist says that without Him was not anything made that was made.

You cannot, nor can anyone else, give any reasonable proof that natural objects, which we will call creation, exist by and of themselves, that they were self caused. Reason compels us to look for a First and Uncaused Cause; a Creator Whom we call God.

EVANGELICAL POVERTY

If Jesus Christ enjoined poverty on His followers, how can you account for the enormous wealth of the Vatican, seeing that the Pope is the Vicar of Christ on earth?

Our Lord Jesus Christ did Himself practice holy poverty. He said of Himself that the foxes had dens and the bird had nests, but that the Son of Man had nowhere to rest His head. But He did not command His disciples to practice that same absolute poverty.

You will remember, if you read your Bible, that the rich young man asked what he should do to inherit eternal life. He was told to keep the Commandments, to which he replied

he had done that from his youth up. But, said Our Lord, if he would be perfect, then let him sell all his possessions and give the proceeds to the poor, and follow Christ.

Of course, as your New Testament tells you, the rich young man did not care to be perfect to that extent. The Gospel does not say that he was reprimanded. He just passed up the chance to follow Christ to the uttermost, and Our Lord did not condemn the young man for his failure—He was simply sad, for He liked that young man.

But, as you properly ask, how does that fit in with the enormous wealth of the Vatican? Well it does not fit in, because there is no connection. The wealth of the Vatican, and it certainly is enormous, consists in the fact that the Vatican comprises a vast collection of buildings, sculptures, books, manuscripts, mosaics, tapestries and other works of art. The Vatican

did not go around spending its superfluous income in procuring rare and priceless works of art. They just accumulated. Moreover, whilst these objects of art belong to the Vatican, they also belong to the public at large. For they are on exhibit to students and visitors. So that the Vatican acts more as the curator than as the private owner.

And, lest you should get a wrong idea about these Vatican treasures, they are not the personal property of the Pope. The Pope does not own the Vatican, which is the administrative headquarters of the Catholic Church. The Pope himself has a couple of rooms, perhaps four rooms at the most, where he lives a private simple life and works much harder all day and every day than any American capitalist. Popes are not usually distinguished by the enormous amount of their private wealth.



THE CATHOLIC MIND

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